DÆMONOLOGIA SACRA:

OR, A

TREATISE

OF

Satans Temptations.

The First Part.

CONTAINING

A Discourse of the Malice, Power, Cruelty, and Diligence of Satan. Of his cunning in Temptation in the general. Of his Method of tempting to Sin. Of his Policies for maintaining his Possession. Of his Deceits for the preventing and spoiling Religious Services and Duties.

By R. G.

2 Cor. 2. 11. *We are not ignorant of his Devices.*

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Gilpin, Richard

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To the Reader.

He accurate ſearches into the Secrets of Nature which this Age hath produced, though they are in themſelves ſufficient evidences of a commendable Induſtry; yet ſeeing they fall ſo exceedingly ſhort of that diſcovery which Men aim at, giving us at beſt but probable conjectures, and uncertain gueſſes, they are become as little ſatisfactory to Men that look after the true cauſes of things, as thoſe Ships of deſire, whoſe great undertaking for Gold had raiſed high expectations in their attempts; but in the return, brought nothing home for their Ventures but Apes and Peacocks. While Men reflect upon themſelves under ſuch Diſappointments, they cannot but check themſelves, for over-promiſing themſelves in their Adventures, with that of Zophar, Vain Man would be wiſe.

But how happy would it be for Men, if ſuch failures of expectation might better inform them? If our Attainments in theſe purſuits will not bear our Charges, nor recompence our pains, and loſs of time, with an anſwerable profit, though we may ſee cauſe ſometimes (as a Divertiſement or Recreation) to uſe them; yet how ſhall we ſatisfie our ſelves to make them our chief and ſole buſineſs?

If we knew of nothing of higher concern to us than theſe, our neglect of greater Matters were more excuſable; but ſeeing we are ſufficiently inſtructed, that we have more weighty things to look after, ſuch as relate to a certain future eſtate of happineſs or miſery: the very diſcovery of this to a Rational Being, muſt needs intitle ſuch things to the firſt and greateſt part of his care. He that knows that there is one thing

 neceſſary,

neceſſary, *and yet ſuffers himſelf to be diverted from the purſuit of that, by* troubling himſelf about many things, *is more juſtly chargable with folly, than he that neglects his Eſtate, and finds himſelf no other Imployment, but to purſue Feathers in the Wind.*

Among thoſe things that Religion offers to our ſtudy, God *and our* own hearts *are the chief. God is the* Firſt *and* Laſt, *and* whole *of our Happineſs, the Beginning, Progreſs, and Compleatment of it is from him, and in him, for in that Centre do all the Lines meet, but our Heart is the Stage upon which this Felicity (as to the application of it) is tranſacted: upon this little ſpot of Earth, doth God and Satan draw up their ſeveral Armies; here doth each of them ſhew their Power and Wiſdom; this is treated by both, each of them challenge an intereſt in it; 'tis attaqued on the one ſide, and defended on the other. So that here are Skirmiſhes, Battels, and Stratagems managed; that Man then that will not concern himſelf in his Enquiries, how the Matter goes in his own Heart, what Ground is got or loſt, what Forts are taken or defended, what Mines are ſprung, what Ambuſcado's laid, or how the Battel proceeds: muſt needs lie under a juſt imputation of the greateſt folly; neither can he be excuſed in his neglect by the moſt preſſing ſollicitations of other things that ſeem to require his attendance upon the higheſt imaginable pretences of neceſſity: For what is he profited, that gains* the whole World, if he loſes his Soul?

But the exact and faithful management of ſuch ſpiritual Enquiries, with their neceſſary improvement to diligent watchfulneſs, and careful endeavours of reſiſtance, is another manner of work than moſt Men dream of: To diſcover the intrigues *of Satans policy, to eſpie his haunts and lurking places in our hearts, to note his ſubtile contrivances in taking advantages againſt us, and to obſerve how the Pulſe of the Soul beats under his provocations, and deceitful allurements,*

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how far we comply or dissent; requires so much attendance and laborious skilfulness, that it cannot be expected that such Men who design no more than to be Christians at the easiest *rate, and content themselves with a formal superficiality of Religion; or such, who, having given up themselves to the deceitful* sweets *of worldly carnal delights, are not at* leisure *to engage themselves in so serious a Work; or such whose secret* guilt *of rebellious Combination with the Devil against* God, *makes them* fearful *to consider fully, the hazards of that wickedness, which they had rather practise with forgetfulness, lest the review of their ways, and sight of their danger, should awaken their Consciences to give them an unwelcome disquiet; it cannot (I say) be expected that any of these sorts of Men (whilst they are thus set) should give themselves the trouble of so much pains and toil as this Business doth require.*

Upon this consideration, I might rationally fix my Prognostick of the entertainment of the following Treatise. What acceptance soever it may find with such as are cordially concerned for their Souls, and the Realities of Religion, (and of such I may say as the Apostle Paul *concerning* Brotherly Love, 1 *Thess.* 4. 9. *as touching this Matter,* They need not that I write unto them, for they themselves are taught of God *to be suspicious of Satans devices; and by experience they find his deceits so secret, and withal so dangerous, that any help for further discovery and caution, must needs be welcome to them; yet) to be sure the Prince of Darkness (who is always jealous of the least attempts that may be made against his Empire) will arm his forementioned Subjects against it, and whomsoever else he can prevail upon, by the power of prejudice, to reject it, as urging us to a study more severe or harsh, than is consistent, either with the lower degrees of knowledge of many, or with that ease which most Men desire to indulge to themselves; or as*

offering such things which they (to save themselves from further trouble) will be willing to call Chimæra's *or idle Speculations: and this last I may rather expect, because in this latter Age, Satan hath advanced so far in his general design against all* Christianity, *and for the introduction of* Paganism *and* Atheism, *that now none can express a serious conscientious care for holiness, and the avoidance of sin; but upon pain of the imputation of* sillineſs, *or* whining preciſeneſs; *and none can speak or write of Conversion, Faith, or Grace, but he shall be hazarded by the scoffs of those that are unwilling to judge the private workings of the heart to Godward, or spiritual exercises of Grace, to be any better than conceited* Whims, *and* unintelligible Nonſenſe: *but seeing such Men make bold to jeer, not only that Language, and those forms of Speech which the Holy Ghost thought fit to make use of in the Scriptures, but also the very things of Faith, Grace, and Spirit, which are every where in the Sacred* Oracles *recommended to us with the most weighty seriousness, (which with them pass for no better than* cheats *and* fancies) *we can easily sit under their contempt; and shall (as we hope) be so far from being jeered out of our Religion, that their scorns shall have no more impression upon us, than the ravings of a frenzical Person that knows not what he speaks.*

Notwithstanding these, (who are no way considerable for weight) there are, I hope, a great many, who seriously imploy themselves in the Inwards, as well as the Outwards of Religion, (and who will not suffer themselves to be perswaded, that the Apostle obtruded an empty Notion upon Believers, when he recommended that observable Truth to them, Rom. 2. 28. He is not a Jew which is one outwardly, *&c.) for their sakes have I undertaken this labour of collecting and methodizing the grand Stratagems, and chief ways of deluſion of the great Deceiver. To these I must particu-*

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larly account for ſome few things relating to this Diſcourſe: As,

1. *That I have ſatisfied my ſelf in the Reaſons of the publication of theſe Papers, and do not judg it requiſite to trouble any ſo far, as to tell what theſe Reaſons are. They who deſire to reſiſt ſuch an Enemy, and whoſe experience doth convince them, that all helps are neceſſary, will not need them, and thoſe that are Men of ſcorn, or of avowed careleſneſs, will not regard them though I ſhould declare them.*

2. *To prevent the miſapprehenſions (which poſſibly ſome may otherwiſe labour withal) of a monſtrous product from one Text, becauſe they may obſerve one Text in the Front, and no other mentioned throughout the Firſt and Second Parts; they may know, that I made uſe of ſeveral in the preaching of theſe Diſcourſes, as ſuitable Foundations for the ſeveral Particulars herein mentioned; but in the moulding up of the Whole, into the method of a Treatiſe, for the eaſe of the Reader, I thought fit to lay aſide thoſe Introductions, as alſo many other occaſional Applications, which were proper for Sermons, and a great many things which were neceſſary to be ſpoken for Explication and Illuſtration of theſe Points to a popular Auditory, and have only preſented the Subſtance in a more cloſe connection; becauſe if there be any little obſcurity that may at firſt appear to any, for want of variety of words, the Treatiſe being under their eye, will be at leiſure to attend their review in a ſecond or third reading: Which however I would recommend earneſtly to thoſe that, in theſe Concerns, do really deſign to be* wiſe for themſelves.

3. *Neither ſhould it ſeem ſtrange, that I have frequently made uſe of Inſtances from Hiſtory, or other later Relations. Whoſoever ſhall conſider the nature of the Matter treated on, will not complain of this as a needleſs trouble put upon them; yet withal I have been ſo careful of doing*

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any Persons an unkindness, by making too bold with them, that I mentioned no Names but such, as upon such occasions have been made publick by others before. The rest I have only mentioned in the general, discovering their case where it was useful, but concealing the Persons.

4. *It may perhaps seem a defect, that the several Directions, Remedies, or Counsels, which are requisite to be observed in making resistance against Satan, are not added, except some few hints in the latter end of the Third Part, and some other things in that Part, in the Applications of the several Doctrines therein, (which I thought fit, upon good grounds, to leave in the order of a Preaching Method) but such may be pleased to consider, that several have performed that part very fully, to whose Labours I had rather refer the Reader, than trouble him with a repetition: It was only my design to endeavour a more full discovery (though every way short of the thing it self) of Satan's Craft, because the knowledg of this is so necessary, and withal others have done it more sparingly. Such as it is accept, and improve for thy spiritual advantage; for that was the end of this undertaking, by him who desires that thy Soul may prosper,*

Rich. Gilpin.

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venient

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PART

PART I.

1 Pet. 5. 8.

Be ſober, be vigilant; becauſe your Adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour.

CHAP. I.

The Introduction to the Text, from a conſideration of the deſperate ruine of the Souls of Men. The Text opened, expreſſing Satan's Malice, Power, Cruelty and Diligence.

THe Souls of Men are *precious*, the whole World cannot repair their loſs; hence by God are all Men in particular charged with care and watchfulneſs about them. He hath alſo ſet up Watchmen and Overſeers, whoſe buſineſs it is to watch over Souls, and in the moſt ſtrict and careful manner, as thoſe that muſt give an account.

What can more ſtir up Men to the diſcharge of this Duty, than the frequent *alarms* which we have of the aſſaults of ſuch an Adverſary, whoſe buſineſs 'tis to deſtroy the Soul? *The Philiſtins are upon thee* Sampſon; he fights continually, and uſeth all the policy and skill he hath for the management of his ſtrength.

Beſides, 'tis a Conſideration very affecting, when we view the *Deſolations that are made in the Earth*; what Wounds, what Overthrows, what Cruelties, Slaveries, and Captivities theſe con-

quered Vassals are put to. It was (as some think) an inexcusable cruelty in *David* against the *Ammonites*, when he *put them* 2 Sam. 12. 31. *under Saws, and Harrows of Iron, and made them pass through the Brick-kiln*; but this Spiritual *Pharaoh* hath a more grievous *House of Bondage*, and Iron Furnace. Neither is this miserable destruction ended, but will keep pace with Time, and shall not cease, till Christ shall at his appearance finally conquer him and tread him down. If *Xerxes* wept to look upon his Army through the prospective of devouring Time, which, upon an easy foresight, shewed him the death of so great a company of gallant Men; we may well weep (as *David* at *Ziglag*) till we can *weep no more*: or (as *Rachel* for her Children) *refusing to be comforted*, while we consider what a great number of succeeding Generations, *heaps upon heaps*, will be drawn with him to a consuming *Tophet*. And could we follow him thither, to hear the cries of *his Prisoners*, the roarings of his Wounded, where they *curse the day* that brought them forth, and *themselves* for their folly and madness in hearkning to his Delusions; the dreadful out-crys of *Eternity*, and then their *rage against Heaven* in cursings and blasphemings, while they have no mitigations, or ease, nor the refreshment of *a drop of Water to cool their Tongues*, we would surely think we could never spend our time better, than in opposing such an Enemy, and warning Men to *fly from the wrath to come*, to take heed they come not into his snare; with what earnestness would we endeavour to perswade Men? what diligence would we use to cast Water upon these devouring Flames, and to pluck Men as Brands out of the Fire? 'Tis true, if Satan had dealt plainly with Men, and told them what Wages they were to expect, and set a visible mark upon his Slaves, or had managed a *visibly destructive hostility*, Men have such natural principles of *self-preservation*, and of *hatred* of what *appears* to be evil, that we might expect they would have fled from him, and still have been upon their guard: But he useth such Artifices, such Sleights and Couzenage, that Men are cast into a sleep, or a *golden dream*, while he binds them *in Chains of Darkness*, they see not *their end*, the Snare, nor the Pit; nay, he intoxicates them with *a love* of their misery, and a delight in helping forward their ruin; so that they are *Volunteers* in his Service, and possessed with a *madness* and rage against all that will not be *as willing as themselves* to go to Hell; but especially if they put forth a compassionate hand to help any out of that Gulf of Misery,

they

they hate them, they *gnash upon them with their teeth*, and run upon them with utmost violence, as if they had no Enemies but these compassionate *Samaritans*.

How great is this *Mystery* of Darkness! Who shall be able to open the depths of it? Who shall declare it fully to the Sons of Men, to bring these *hidden things to light?* Especially seeing these hellish *Secrets* which are yet undiscovered, are *double to those that have been observed*, by any that have escaped from his power: He only whose prerogative it is *to search the hearts of Men*, can know, and make known, what is in the *heart of Satan*; he views all his goings, even those Paths which the *Vultures Eye hath not seen*; and can trace those foot-steps of his, which leave no more print or tract behind them, than *a Ship in the Sea*, or *a Bird in the Air*, or *a Serpent on a Stone*.

Yet notwithstanding we may observe *much* of his Policies, and *more* would God discover, if we did but humbly and faithfully improve what we know already. 'Tis my design to make *some discovery* of those Haunts I have observed, if by that means I may be useful to you to quicken and awaken you. And first I shall set before you the strength and power of your Enemy, before I open his Cunning and Craft.

The Text opened.

There are found in him whatsoever may render an Adversary dreadful.

As first; *Malice* and Enmity; ὁ Αντίδικος is a Law Term, and signifies an Adversary *at Law*, one that is against *our Cause*; and the Text (as some think) heightens this Malice, (1.) by the Article ὁ, which denotes an *Arch Enemy*. (2.) The Name διάβολος, which signifies a Slanderer or Calumniator, (for the word is twice in the *New Testament* used for a Slanderer) shewing his hatred to be so great, that it will not stick at lying and falshood, either in accusing *God* to us, or *us* to God. Nay it particularly hints, that when he hath in malice tempted a poor Wretch to sin, he spares not to accuse him for it, and to load him with all things that may aggravate his guilt or misery, accusing him for *more* than he hath really done, and for a *worse estate* than he is really in.

Vid. *Leigh.* Crit. Sac.

The Accuser of the brethren *Rev.* 12. 10. *Gen.* 3. 3. *Job* 1.

Secondly; His *Power*, under the metaphor of a *Lion*, a Beast of prey, whose innate property is to destroy, and is accordingly fitted with strength, with tearing Paws, and a devouring Mouth; that as a Lion would rend a Kid with ease, and without resistance,

so

ſo are Men *ſwallowed* up by him, as with open Mouth; ſo the word καταπίη ſignifies, he can ſup them up at a draught.

à καταπίνω.

Thirdly; His *Cruelty*, a *Roaring Lion*, implying, not only his innate property to deſtroy, which muſt be a ſtrange fierceneſs, but alſo that this innate Principle is *heightned* and whetted on, as *hunger* in a Lion ſharpens and enrages that diſpoſition, till he get his Prey; ſo that he becomes raving and roaring, putting an awful *Majeſty* upon *Cruelty*, and frighting them out of endeavours, or hopes of reſiſtance, and increaſing their miſery with affrightments and tremblings. Thus Satan ſhews a fierce and truculent temper, whoſe power being put forth from ſuch an implacable malice, muſt needs become rage and fierceneſs.

Fourthly; His *Diligence*; which, together with his Cruelty, are conſequences of his Malice and Power; he *goes about*, *and ſeeks*; he is reſtleſs in his purſuit, and diligent, as one that promiſeth himſelf a ſatisfaction or joyful contentment in his Conqueſts.

CHAP.

CHAP. II.

Of the Malice of Satan in particular. The Grounds and Cauſes of that Malice. The Greatneſs of it proved; and Inſtances of that Greatneſs given.

I Shall *firſt* give ſome account of his *Malice*, by which it ſhall appear, we do not wrong the Devil in calling him malicious; the truth of which Charge, will evidence it ſelf in the following particulars.

Firſt; The Devil, though *a Spirit*, yet is a proper *Subject* of Sin. We need no other evidence for this, than what doth by daily experience reſult from our ſelves; we have ſins, which *our Spirits* and Hearts do act, that relate not to the Body, called *a filthineſs of the Spirit*, in contradiſtinction to the *filthineſs of the Fleſh*. 'Tis true it cannot be denyed, but that thoſe Iniquities which have a neceſſary dependance upon the *Organs* of the Body, (as Drunkenneſs, Fornication, *&c.*) cannot properly, as to the *formality of the Act*, be laid at Satan's door, (though as a tempter and provoker of theſe in Men, he may be called the Father of theſe ſins) yet the forementioned Iniquities which are of a Spiritual Nature, are *properly and formally* committed by him, as Lying, Pride, Hatred, and Malice. And this diſtinction Chriſt himſelf doth hint, *Joh.* 8. 44. *When he ſpeaketh a Lye, he ſpeaketh of his own*; where he aſſerts ſuch ſpiritual Sins to be *properly* and formally acted by himſelf. The certainty of all appears in the *Epithites* given him, the *wicked One*, the *unclean Spirit*; as alſo thoſe places that ſpeak his fall, *They kept not their firſt Eſtate*, Jude 6. *The Angels that ſinned*, 2 Pet. 2. 4. If ſins Spiritual are in a true and proper ſenſe attributed to the Devil, then alſo may Malice be attributed to him.

Secondly; The wickedneſs of Satan is capable of *increaſe*, a *magis* & *minus*, though he be a wicked Spirit, and as to inclination full of wickedneſs, though ſo ſtrongly inclined that he cannot but ſin; and therefore as God is ſet forth to us, as the *Fountain* of Holineſs, ſo is Satan called the *Author* and *Father* of Sin. Yet

ſeeing

seeing we cannot ascribe an *infiniteness* to him, we must admit, that (as to acts of Sin at least) he may be more or less sinful, and that the wickedness of his heart may be more drawn out, by *Occasions*, Motives, and Provocations: besides we are expressly taught thus much, *Rev.* 12. 12. *The Devil is come down, having great wrath, because his time is short:* where we note (1.) that his wrath is called *great*, implying greater than at other times. (2.) That *External Motives* and Incentives, (as the shortness of his time) prevail with him to draw forth greater acts of fury.

Thirdly; Whatsoever *Occasions* do draw out, or kindle malice to a rage, Satan hath met with them in an *eminent degree*, in his own *fall*, and Man's *happiness*. Nothing is more proper to beget malice, than *hurts* or *punishments*, *degradations* from happiness. Satan's Curse, though just, fills him with rage, and fretting *against God*, when he considers that from the state and dignity of a *blessed Angel*, he is cast down to *darkness*, and to the basest condition imaginable: for the part of his Curse, (which concerned Satan as well as the Serpent) *Upon thy belly shalt thou go, and dust shall be thy Meat*, implies a state most base; as the use of the phrase proves, *they shall lick the dust of thy feet. Thine enemies shall lick the dust*, Psal. 72. 9. *They shall lick the dust as a Serpent*, Mich. 7. 17. Where the Spirit is so wicked, that it cannot *accept the punishment* of its iniquity. All punishment is as a *poyson*, and invenoms the heart with a *rage* against the hand that afflicted it; thus doth Satan's fall enrage him, and the more, when he sees Man enstated into a *possibility* of enjoying what he hath lost. The envy and pride of his heart boils up to a madness (for that is the only use, that the wretchedly miserable can make, of the sight of that happiness which they enjoy not; especially if having once enjoyed it, they are now deprived): this begot the rage and wrath in *Cain* against *Abel*, and afterward his Murther. The *eye* of the wicked is *evil*, where God is *good*. Hence may it be concluded, that Satan (being a wicked Spirit, and this wickedness being capable of acting higher or lower according to occasions, and with a suitableness thereto) cannot but shew an unconceiveable malice against us, *our happiness* and *his misery* being such *proper occasions* for the wickedness of his heart to work upon.

Quia inordinatam excellentiam affectando, ordinatam amiserunt, ideo de aliorum excellentia dolebat, & ad eam oppugnandam maliciosè ferebatur. *Am. med. l.* 1. *c.* 11. Esa. 49. 23.

Fourthly; This Malice in Satan must be *great:*

First; If we consider the *greatness* of his wickedness in so great and

and *total* an Apoſtacy. He is ſo filled with iniquity, that we can expect no ſmall matters from him, as to the workings of ſuch curſed Principles; not only is he wicked, but the *ſpirit* and *extract* of wickedneſs, as the phraſe ſignifies, *Epheſ.* 6. 12. Πνευματικὰ τῆς πονηρίας.

Secondly; The Scripture lays to his charge all *Degrees*, *Acts*, and *Branches* of Malice; As (1.) *Anger*, in the *impetuous* haſt and violence of it, *Rev.* 12. *great wrath*, θυμός there ſignifies *Excandeſcentia*, the *Inflammation* of the Heart, and whole Man; which is violent in its motion, as when the Blood with a violent ſtream ruſheth through the Heart, and ſets all Spirits on fire; and therefore this Wrath is not only called great, but is alſo ſignified to be ſo, in its threatning *a wo to the Inhabitants of the Earth.* (2.) *Indignation* is more than Anger, as having more of a *fixed* fury; and this is applyed to him *Epheſ.* 4. 27. in that thoſe that have this παροργισμὸς, are ſaid *to give place to the Devil*; which is true, not only in point of temptation, but alſo in reſpect of the *reſemblance* they carry to the frame and temper of Satan's furious heart. (3.) *Hatred* is yet higher than Wrath or Indignation, as having deeper roots, a more confirmed and *implacable reſolution*; Anger and Indignation are but *ſhort Furies*, which like a Land Flood are ſoon down, though they are apt to fill the Banks on a ſudden; but Hatred is laſting, and this is ſo properly the Devil's diſpoſition, that *Cain* in *hating his Brother*, is (1 *John* 3. 12.) ſaid to be the proper Off-ſpring and lively Picture of that *wicked One*, who is there ſo called, rather than by the name of the Devil, becauſe the Apoſtle would alſo inſinuate, that hatred is the *Maſter-piece* of Satan's wickedneſs, and that which gives the *fulleſt Character* of him. (4.) All *Effects* of his cruelty ariſe from this Root; this makes him *accuſe* and calumniate; this puts him upon breathing after thoſe *murthers* and deſtructions which damned Spirits are now groaning under. Ira brevis furor.

Thirdly; This Malice is the *reſult* of that *Curſe* laid upon Satan, *Gen.* 3. 15. *I will put enmity betwixt thee and the Woman, between her Seed and thy Seed:* Which implies (1.) a *great enmity*; and ſome render it, *inimicitias implacabiles*, implacable enmities. (2.) A *laſting enmity*, ſuch as ſhould continue as long as the Curſe ſhould laſt. (3.) That this ſhould be *his work* and exerciſe, to proſecute and be proſecuted with this enmity; ſo that it ſhews, the Devil's *whole* mind and deſire is in this Work, and that he is *whetted* on, by the *oppoſing* enmity which he meets withal, it is

the Work of his *Curse*, of his *Place*, of his *Revenge*, and that wherein all the delight he is capable of, is placed. In that part of the Curse, *Dust shall be thy Meat*; 'tis implyed, (if some interpret right) that if Satan can be said to have *any delight* or ease in his Condition, 'tis in the eating of *this Dust*, the exercise of this Enmity: No wonder then if Christ speak of his desires and sollicitations with God, to have a liberty and Commission for this Work; *Satan hath desired to have thee, that he may winnow thee.*

Vid. *Pool* Synop. in loc.

That this Curse relates not only to the *Serpent* who was the *Instrument*, but also to *Satan* who was the *Agent*, is agreed by all almost, that it was not the Serpent *alone*, but the Devil speaking by it, is evinced, from its *speaking* and *reasoning*; and that the Curse reached further than a *natural Enmity* 'twixt a Serpent and a Man, is as evident, in that *Christ* is expresly held forth, as giving the full accomplishment of this Curse against *Satan*, 1 John 3. 8. *The Devil sinneth from the beginning: for this purpose was the Son of God manifested, that he might destroy the Works of the Devil*; which is a clear Exposition and *Paraphrasis* of the *Woman's Seed bruising the Serpents head.*

Fourthly; I shall add to this some few *Instances* of Satan's Malice, by which it will appear to be great.

First; That Malice must needs be great, which shews it self, where there is such a load of *anguish* and *horror* that lies upon him; he is now *reserved in Chains of Darkness in Hell*; he is *in Hell*, a place of Torment; or which is all one, *Hell is in him*, he carries it about him in his Conscience, which by God's decree binds him to his horror like a Chain. 'Tis scarce imaginable that he should have a thought free from the contemplation of his own misery, to spend in a malicious pursuit of Man. What can we think less of it, than a desperate madness and revenge against God, wherein he shews his rage against Heaven, and hunts after our Blood, as for a *little Water* to *cool his Tongue*; and when he finds his hand too short to pull the *Almighty* out of his Throne; he endeavours (*Panther-like*) to tear his *Image* in Man, and to put Man, created after his Image, upon blaspheming and dishonouring his Maker.

2 Pet. 2. 4.

Secondly; That Malice must needs be great, that *seeks* its own *Fewel*, and provides or begs its own Occasions; and those, such as give no *proper provocation* to his anger. Of this temper is

his

his Malice, he did thus with *Job*, he begs the Commission, calumniates *Job* upon unjust surmises; presseth still for a further power to hurt him, in so much that God expresly stints and bounds him, (which shews how boundless he would have been if left to his own will) and gives him at last an open check, *Job* 2. 3. wherein he lays open the malice of his heart in three things. (1.) His own pressing urgency, *Thou movedst me.* (2.) His destructive Fury, no less would serve, than *Job*'s *utter destruction.* (3.) *Job*'s Innocency; *All this without cause, thou movedst me to destroy him without cause.*

Thirdly; That Malice must needs be great, that will pursue a *small matter*: what small game will the Devil play, rather than altogether sit out? If he can but trouble, or puzzle, or affright; yet that he will do, rather than nothing, if he can (like an Adder in the Path) but bite the *Heel*, though his *Head* be bruised for it, he will notwithstanding busie himself in it.

Fourthly; That Malice must be great, which will put it self forth where it knows it can *prevail nothing*, but is certain of a disappointment. Thus did Satan tempt *Christ*; those Speeches, *if thou be the Son of God*, do not imply any doubt in Satan; he knew what was *prophesied* of Christ, and what had been *declared from Heaven* in testification of him; so that he could not but be certain he was *God* and Man; and yet what base unworthy temptations doth he lay before him, as *to fall down and worship him?* Was it that Satan thought to prevail against him? No surely, but such was his Malice, that he would put an affront upon him, though he knew he could not prevail against him.

Fifthly; The Malice of *wicked Men*, is an Argument of Satan's great Malice; they have an *antipathy* against the Righteous, (as the Wolf against the Sheep) and upon that very ground, that they are *called out of the World*; how great this fury is, all Ages have testified: This hath brought forth Discord, Revilings, Slanders, Imprisonments, spoiling of Goods, Banishments, Persecutions, Tortures, cruel Deaths, as Burning, Racking, Tearing, sawing asunder, and what-evet the wit of Man could devise, for a satisfaction to those implacable, furious, murtherous minds; and yet all this is done to Men of the same Image and Lineage with themselves, of the same Religion with themselves (as to the main); nay, some time to Men of their own Kindred, their own Flesh and Blood, and all to those that would live peaceably

in the Land. What shall we say to these things? How come Men to put on a *savage Nature*, to act the part of *Lions*, *Leopards*, *Tigars*, if not much worse? The reason of all we have, *John* 8. 54. *Ye are of your Father the Devil, he was a Murtherer from the beginning*; as also *Gen.* 3. 15. *I will put enmity between her Seed and thy Seed:* So that all this shews what malice is in Satan's Heart, who urgeth and provokes his Instruments, to such bloody hatreds. Hence who-ever were the *Agents*, Rev. 2. 10. in imprisoning the Saints, the Malice of Satan in stirring them up to it, makes him become the Author of it; *Satan shall cast some of you into Prison.*

CHAP. III.

Of Satan's Power. His Power as an Angel considered. That he lost not that Power by his Fall. His Power as a Devil. Of his Commission. The Extent of his Authority. The Efficacy of his Power. The Advantages which he hath for the management of it, from the Number, Order, Place, and Knowledge of Devils.

THat Satan's *Power* is *Great*, is our next Enquiry: Where, First, we will consider his Power as an *Angel*. In *Psalm.* 103.20. Angels are said *to excel in strength:* and in *vers.*21. as also *Psal.* 148.2. they are called *God's Host*; which is more fully expressed, 1 *Kings* 22. 19. *I saw the Lord sitting upon his Throne, and all the Host of Heaven standing by him on his right hand and on his left:* which phrase, though it import their *Order* and Observance; yet undoubtedly the main of its intendment, is to set forth their *Power*, as Hosts are the strength of Kings and Nations. God himself in putting on that Title, *The Lord of Hosts*, makes it an evidence of his incomprehensible Power, that such Armies of strong and mighty Creatures are at his command. But this only in the general. That which comes nearer to a particular account of their strength, is that Notion of *a Spirit*, by which they are frequently

צבא שמים

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frequently described; *He maketh his Angels Spirits, his Ministers flaming Fire.* The *being* of a Spirit is the highest our understanding is able to reach, and that it shews a *being* very *excellent*, is manifest in this, that *God* is pleased to represent himself to us under the notion of a *Spirit*; Not that he is *truly* and properly such, but that this is the most excellent Being that falls under our apprehension. Besides, that the tearm *Spirit*, raiseth our understanding to conceive a Being of an high and extraordinary Power; it doth further tend to form our conceptions to some apprehensions of *their Nature:* (1.) From the knowledg that we have of our own Spirits; that our Spirit is of a *vast comprehension* and *activity*, our Thoughts, Desires, Reasonings, and the particular Undertakings of some Men of a raised Spirit, do abundantly evidence. (2.) In that it represents a Spiritual Being, *freed* from the *clog* and hinderance of *corporeity*, our own Spirits are *limited* and restrained by our Bodies, as Fire, an active Element, is retarded and made sluggish by Matter unapt to serve its proper force, as when 'tis in an heap of Earth; which is also sufficiently pointed at in that opposition betwixt *Flesh and Blood*, and *Principalities and Powers*, Ephes. 6. shewing that Flesh and Blood are a *disadvantage* and hinderance to the *activity* of a Spirit. A Spirit then, as *incorporeal*, may be conceived to move *easily* without molestation, *quickly*, *imperceptibly* and *irresistibly*.. (3.) This is yet further illustrated by the Similitude of *Wind* and *Fire*, which are (to the common experience of all) of very great force. And 'tis yet further observable, that the Scripture sometime speaks of the power of Angels in the *Abstract*, chusing rather to call them *Powers* than *powerful*; clearly shewing, that Angels are Beings of vast strength, as indeed the Actions done by them do abundantly testifie; such was the destroying *Sennacheribs* Host in a night, the opening the Prison Doors for *Peter*, the carrying *Philip* in the Air, and such other Acts, which tend to the protection of the Faithful, or punishing of the wicked.

Though this may fully satisfie us that Angels excel in strength, yet the Scripture suggests another consideration relating to the *Office* and Imployment of Angels, where their Commission shews not only a *liberty* for the Exercise of this Power, but also doth imply such a Power as is *fit* to be *commissionated* to such Acts; these Invisible Beings are called *Thrones*, *Dominions*, *Principalities*, *Powers*, 1 Col. 16. 'Tis indeed a task beyond a sober undertaking

Psal. 104. 4.

Ἐξουσίαι, Col. 1. 16.

taking to distinguish these words, and to set their true Bounds and Marks of difference; This, *Augustin* acknowledged, yet may we hence conclude, (1.) that these words imply a very *great Authority* in Angels. (2.) A power and *strength* suitable to their Imployment, and that God furnished them with power answerable to the Work which he intended for them, in his moving the Heavens, and governing the World, *&c.* However, in some Cases, God works by Instruments every way *disproportionable* to the Service, *That the excellency of the Power might be of God*; yet in the *ordinary* way of his working, he puts an *innate, suitable* force in Creatures, for the Acts to be done by them; as there is an innate Power in the Wind to blow, in the Fire to burn, in Herbs and Plants for Medicinal uses. Thus may we conceive of Angels, that God using them as *his Host*, his *Ministers to do his pleasure*; he hath indowed them with an innate natural Power for those great things which he doth by them; which must not be supposed in the least *derogatory* to the Power of God, in his ways of Mercies or Judgments, seeing all the strength of Angels is *originally* from God: hence is it that all the Names of Angels which we read of in Scripture carry this acknowledgment in their *signification*; *Michael* thus unfolds it self, *Who is like God. Gabriel* thus, *The Glory of God*; and therefore may we suppose them not so much the *proper* Names of Angels, but (as *Calvin* noteth) *Nomina ad captum nostrum indita*, Names implying God's great Power in them.

Quid inter se distant quatuor ista vocabula, dicant qui possunt, si tamen possunt probare quæ dicunt, ego me ista ignorare confiteor. *Enchirid.* ad *Laurent.* c. 58.

Instit. *l.* 1. *c.* 4. §. 8.

Such a powerful Spirit is Satan by *Creation*. But because it will be doubted lest his fall hath *bereaved* him of his excellency, and *cast him down from his strength*; I shall evidence that he still retains the same *natural* Power: To which purpose, 'tis not unfit to be observed, (1.) that the *same* Terms and Names which were given to *good Angels*, to signifie their Strength and Commission, *Col.* 1. 16. and 1. 10. are also given to *Satan*, Ephes. 6. 12. *Devils* are called *Principalities, Powers, Rulers*; and *Col.* 2. 15. they have the same Names which in *vers.* 10. were given to good Angels, *he spoiled Principalities and Powers*. (2.) The Scripture gives particular *Instances* of Satan's Power and Working, as his raising Tempests in the Air, commanding Fire from Heaven; both which he did in prosecution of his Malice against *Job*; his carrying the Bodies of Men in the Air, as he did with Christ, hurrying him from the Wilderness to the Mountain, from thence

to

to the Pinacle of the Temple; his breaking Chains and Fetters of Iron, *Mark* 5. 4. His bringing Diseases, instances whereof were that crooked Woman whom Satan had *bowed together*, Luke 13. 16. and the *Lunatick Person*, Luk. 9. 31. with a great many more. (3.) 'Tis also observable, that notwithstanding Satan's fall hath made an *alteration* as to the *Ends*, *Uses*, and *Office* of his Power; yet nevertheless *God makes use* of this strength in him, not only as an *Executioner* of Wrath against his Enemies, (as when he vexed *Saul* by this Evil Spirit; and through this *Lying Spirit*, gave up *Ahab* to be deluded into his ruin, and inflicted Plagues upon *Egypt*, by sending *Evil Angels among them*) but also for the *tryal* of his own Servants; thus was *Job* afflicted by Satan, and *Paul* buffeted by his *Messenger*.

1 Sam. 16. 14. 1 King. 22. 21. Psal. 78. 49.

Secondly; This Power of his, as a *Devil*, falls next under our consideration, wherein are divers Particulars to be noted: As,

First, His *Commission* and Authority. If any put that Question to him, which the Jews did to Christ; *By what Authority dost thou these things?* or, *Who gave thee this Authority?* We have the Answer in *John* 12. 24. and 16. 11. where he is called *the Prince of this World*; and accordingly the Scripture speaks of a two-fold Kingdom of *Light* and of *Darkness*; and in this we hear of Satan's *Seat* or Throne, of his *Servants* and Subjects. Yea, that which is more, the Scripture speaks of a kind of *Deity* in Satan; he is called *the God of this World*, 2 Cor. 4. 4. Which doth not only set forth the intollerable pride and *usurpation* of Satan in propounding himself as such, so drawing on poor blind Creatures to worship him, but also discovers his Power, which by *Commission* he hath obtained over the *Children of Disobedience*. Hence doth he challenge it, as a kind of right and due from the poor *Americans* and others, that they should fall down and worship him; and upon this Supposition was he so intollerably presumptuous in offering the Kingdoms of the World to Christ for such a Service and Worship.

Zanchius.

If it be questioned, What Satan's Authority is? I shall answer it thus. *Q.*

First; His Authority is not *absolute* or *unlimited*; he cannot do what he pleaseth, and therefore we do find him begging leave of God for the exerting of his Power in particular Cases, as when he was a Lying Spirit in the Mouth of *Ahab*'s Prophets, and in every Assault he made upon *Job*; nay, he could not *A.*

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enter into the *Swine* of the *Gaderens*, till he had Christ's Commission for it.

Secondly; Yet hath he a Commission in general, *a standing Commission*, as petty Kings and Governours had under the *Roman Emperor*, where they were authorised to exercise an Authority and Power, according to the Rules and Directions given them; this is clearly signified by those Expressions, they are Captives *at his Will*—and *given up to Satan*, as Persons Excommunicated; and when Men are converted, they are said to be *translated from his Power*, and put under another Jurisdiction, in the *Kingdom of Christ*. All which would have been highly *improper*, if a *Commission* for Satan, and an Authority for those Works of Darkness had not been signified by them.

Next let us view the *Extent* of this Authority, both as to *Persons* and *Things*. In relation to *Persons*, the boundary of his Kingdom reacheth as far as *Darkness*; he rules in the *dark places of the Earth*, or the *darkness of this World*; and therefore his Kingdom is hence denominated a *Kingdom of Darkness*. This extends (we may well imagine) as far as *Heathenism* reacheth, where he is worshipped as God, as far as any darkness of *Mahumetanism* stretcheth it self, as far as the darkness of *Infidelity* and blindness upon the hearts of unconverted Men, which if summed up together, must needs take up the greatest part of the World by far; which is acknowledged, not only by that large Expression, *World*, *Prince of this World*, &c. but also by that Prophetick Speech of *Rev.* 11. 15. *The Kingdoms of this World, are become the Kingdoms of our Lord and his Christ*; which acknowledgeth they had not been so before, in the sense wherein we now speak.

Neither is his Kingdom so *bounded*, but that he also can (when allowed) make *Excursions* and Inroads into the Kingdom of Christ, so far as to molest, disturb and annoy his Subjects: as the Kings of any Nation, besides the Power which they Exercise in their proper Jurisdiction, may molest their Neighbours. And Christ *so far* permits this, as is *useful* to his *own Designs*, yet still with straiter reserves and limitations to Satan, and a resolved rescue and conquest for his own People.

If we enquire the Extent of his Power in relation *to things*, we find the *Air* in a peculiar manner permitted to him, so that he is named by it, as by one of his chief *Royalties*, *the Prince of the Power of the Air*; we find also *Death*, with the Powers of it

given

given up to him, ſo that this is a *peraphraſis* of him, *He that hath the Power of Death*, Heb. 2. 14. And if we take notice of his large proffer to Chriſt of the Kingdoms of the World, *All this will I give thee*; we may imagine that his Commiſſion reacheth *far* this way, as *Rewards* and *Encouragements* to his Service; which we will the readilier entertain, when we find that by God's allowance, wicked Men have their *Portion in this Life*, and that theſe are called *their Good Things*.

Thirdly; Let us proceed a ſtep further to the *Efficacy* of this Authority; which alſo,

Firſt, Upon *wicked Men* is no leſs remarkable than is his Commiſſion; he is called the *ſtrong Man* in reference to their Hearts, which he fortifies as ſo many *Caſtles* and *Gariſons* againſt God: He alſo *rules in them* without controul; his Suggeſtions and Temptations are as *Laws* to them; *he fills their Hearts* with his Deſigns, and raiſeth their Affections to an high and greedy purſuit of them; he works in them, and by an inward force doth hurry them on to atchieve his Enterpriſes; In all this enſnaring and captivating them *at his pleaſure*. Acts 5. 3. Ephes. 2. 2. 2 Tim. 2. 26.

Secondly; The *Saints*, which are Subjects of another Kingdom, are ſtill *fearing*, complaining, watching, praying, and ſpreading out their hands, with lifting up their Eyes to Heaven for help againſt him; they complain of violence and reſtleſs Aſſaults from him; they are ſenſible that he can ſuggeſt evil thoughts, and follow them with inceſſant Importunities; that he can draw a darkneſs upon their Underſtanding, by bribing their Wills and Affections againſt them; that he can diſturb their Duties, and that becauſe of him they cannot do the good they would: many a fear doth he beget in their Hearts; many a diſquiet hour have they from him; their fleſh hath no reſt, and happy are they if they eſcape from him without broken Bones: many excellent ones have been caſt down by him, and for a time have been like dead Men. 'Tis ſad to ſee ſo juſt a Perſon as *Lot* under his feet; ſo choice a Saint as *David* wounded almoſt to the death; ſo high an Apoſtle as *Peter* by force and fear from him, to open his Mouth with Curſes and Imprecations in the denial of his Saviour; to ſay nothing of the Buffetings of others, which was ſufficiently wearifom to *Paul*, and deſcribed by a *Thorn in the Fleſh*; which (if a Learned Man think right) is compared by a Metaphor, to thoſe ſharp Stakes upon which Chriſtians were cruelly ſpitted and burnt. 2 Cor. 12. 7. σκόλοψ Arrow. Tract. Sacr. l. 2. c. 8.

Thirdly; His *quick* and ready accompliſhment, is a further proof of the Efficacy of his Power. No ſooner had God given him a Commiſſion in reference to *Job*, but he *quickly* raiſeth the Tempeſt, brings down the Houſe, ſlayes his Children, brings Fire from Heaven; and (which would ſeem ſtrange) hath the Troops of the *Sabeans* and *Chaldeans* at his beck, as if they had been liſted under his known Command; ſo that in a little time he puts his Malice into Act.

Fourthly; If any would ſlight all this, as being the Force of *Principalities* and *Powers* againſt *Fleſh* and *Blood*: We may ſee he hath ſo much ſtrength and confidence, as to grapple with an *Angel of Light*, as he did in the conteſting for *Moſes* his Body, *Jude v. 9.* This was a *Created Angel*, elſe he durſt not ſure have brought a *railing Accuſation*; but in that he ſtrove, and raylingly accuſed, it ſhews he wanted not a daring boldneſs to ſecond his Commiſſion and Power.

Fourthly; It will be alſo requiſite to lay open the *Advantages* he hath in the management of all this Power, which are great: As,

Firſt, The *multitude* of Devils: That there are many, is not denyed, upon the evidence of *ſeven* caſt out of *Mary Magdalen*, and the *Legion* which were ſetled in one poor Man at once. It may be we may not credit the Devil's own account of his ſtrength ſo much, as to believe that their number was *exactly* anſwerable to a *Roman Legion*, which (if ſome ſpeak right) was *6666*: yet there being ſo plain an alluſion to a *Roman* Legion; and the Scripture in the recital favouring it ſo far, as to conſent to a truth in that part of the Story, we can do no leſs than conclude that the number of Devils in that Perſon was a very great number, and ſo great, that the ſimilitude of Legion was proper to expreſs it by. Beſides, if the Scripture had been ſilent in this particular, our Reaſon would have clearly drawn that concluſion from ſuch premiſes as theſe, That he is the *God of the World*, and rules in the *Children of Diſobedience*; for whatſoever we conceive of his Power, we cannot think him *Omnipotent*, or *Omnipreſent*, theſe being the *incommunicable Attributes* of the great Creator of all things, in which no Creature can ſhare with God. Being then aſſured that he is the Tempter of all Men, and that he cannot be in all places at once, we muſt needs apprehend the Devils

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to be many, as is signified by that expression, the *Devil and his Angels.*

Secondly; He hath also an advantage for the executing of his Designs, from that *Order*, which from the fore-mentioned grounds we must be forced to conceive to be among Devils. I know the bold determination of the Order of Angels by *Dyonisius* is justly rejected, not only by *Irenæus* and *Augustin*, but also by the generality of Protestants, who upon that, and other grounds of like presumption, do reject that Author as not being the *true Dyonisius* the *Areopagite.* Neither do some of our Protestant Authors (as *Chamier* and others) admit the Government of Angels to be *Monarchical*, (which supposition the *Papists* would gladly make use of, as a Foundation whereon to establish the *Universal Headship* of the *Pope*) being a thing which *Dyonisius* himself, (as *Chamier* affirms) never dream'd of: Yet do none of these Authors deny an Order among the Angels, but willingly grant it, as clearly implyed from the term *Arch-Angel* used by *Paul*, 1 Thess. 4. 16. and from their being called *God's Host* or Army, where Order is necessary for the right management of their strength, and confusion the way to the ruin of their designs: The thing they dislike is, the bold and peremptory determination of the *particular Orders* among them, and the *assignment* of the several Charges, Imployments and Stations to each; which whosoever shall do, must needs be guilty of *intruding into things which he hath not seen.* It would upon the same score be a presumptuous folly to make such a determination of the several Ranks and particular Imployments of Devils: Yet this hindereth not, but with a warrantable sobriety we may believe in the general, that there is *an Order* among the Devils. Not only do these Expressions (*Baalzebub the Prince of Divils, the Devil and his Angels*, and in that they are called, *Principalities* and *Powers*) warrant us so to think; but the fore-mentioned Considerations about the *multitude* of Devils, will force our Reason to an assent: for if they must be many, because all Mankind is sensible of their Assaults, they must have also an Order in the management of their Temptations; without which, their Designs of Cruelty and Malice must (at least in great part) fall to the ground. Neither do I know well, how those Authors may be justly blamed, who proceed a little further in their Suppositions, to tell us (as most probable) That these Infernal Spirits do *share* the *World* among

Lib. 2. *Enchir.* c. 58.

Pamf. Vol. 2. l. 9. c. 11.

Selater in loc.

Cal. Instit. l. 1. c. 14. §. 8.

Vid. *Bayns* on Ephes. 6. 12.

Baynes ibid.

them, and are alloted to several Countries and Places, as their own proper Charge and Jurisdiction; for what other Interpretation those Passages in *Dan.* 10. 13. can receive, I cannot see, *The Prince of the Kingdom of* Persia *withstanding the Angel one and twenty days*; and his help in that opposition from *Michael*, cannot (if things be well weighed) be properly understood of *Cambyses* the Son of *Cyrus*, or a contest with any Man. However if we let this go, as a thing uncertain, (because this Interpretation is denyed by some) yet that which is spoken of their Order in the general, and the advantage these Spirits have against us upon that Consideration, seems to be past denyal.

Calvin in loc.

Thirdly; The advantage of *place* among Armies is reckoned much. Satan seems to have something this way as an advantage of *Ground*, in that he is stiled Spiritual Wickedness in *High Places*. What advantage High Places may be to Devils and Spirits we cannot further imagine, than that they being thus above us and about us in the Air, see and know our Wages and Actions, and so receive Information from thence for their malicious proceedings against us.

Ἐν τοῖς ὑψηλοῖς. Ephes. 6. 12.

Fourthly; But his greatest advantage is from his Knowledg, which I shall a little explain in the following Chapter.

CHAP.

CHAP. IV.

That Satan hath a great measure of Knowledg, proved, by comparing him with the knowledg of Adam *in Innocency, and by his Titles. Of his Knowledg Natural, Experimental, and Accessory. Of his knowledg of our Thoughts. How far he doth not know them, and how far he doth, and by what means. Of his knowledg of things future, and by what ways he doth conjecture them. The Advantages in point of Temptation that he hath by his Knowledg.*

IN the discovery of Satan's *Knowledg*, I shall first give Evidence and Demonstration thereof. To which purpose, (1.) Let us consider the Knowledg of *Adam* in *Innocency*; which being found to be great, it will thence be easily concluded, that Satan's Knowledg is far greater: *Two* notable discoveries we have of *Adam*'s Knowledg, the one was his giving of *Names* to all Creatures; Gen. 2. 29. Which was not only a Sign of his *Dominion*, but also a notable Instance of his *Understanding*, seeing the *Names* were given according to the *natures* of Creatures; whereof *Bochartus* gives a large account, as the *Camel* is called גמל, because it's apt to repay injuries; the *Kite* ראה, from its sharpness of sight; the *Pelican* is named קאת, from its usual Vomiting, *&c.* The consideration of the aptness of Names imposed on Creatures, made *Plato* acknowledg, That it was a work above ordinary capacity. The other discovery of *Adam*'s Knowledg, was his knowledg of the *Original* of *Eve* at first sight; *Gen.* 2. 23. he said, *This is now Bone of my Bones, and Flesh of my Flesh*, &c. This Instance *Luther* made use of to prove the knowledg that we shall have of one another in Heaven; which shews that *Adam*'s Understanding was then incomparably more sublime than ours, and of a nearer approach to the knowledg which a state of Glory shall furnish us withal. To this might be added a further proof from the rare *Hierozoicon*, 1. Part.

Inventions,

Inventions, and excellent Discoveries that some raised Wits have made, of things that have laid deep, and far out of the view of common Capacities. As also those *views*, sights, and more than ordinary comprehensions which the Souls of Men have had, when they were a little freed from the clog and hinderance of the Body, either in *Extasies*, or by *approaching* Death; all which put together, will go far to prove a very great measure of Knowledg in Satan, if we take along with us this Foundation, That in all the Works of God, we find the *highest Knowledg* in the *noblest Being*: Living Creatures are more excellent than Stones or Trees, and therefore hath God furnished them with Senses, and hath also distinguished them by higher degrees of Sagacity, according to their excellency above others: Thus the Ape, Fox, Elephant, *&c.* have such Abilities above the Worm and Fly, *&c.* that some have questioned whether they had not some lower degrees of Reason: Yet as these are below Man, so doth his Reason far excel their greatest quickness of Sense. Angels are an higher Being than Man, (for he made him *lower than the Angels*) and consequently their Knowledg is proportionably greater. So that if *Adam* in Innocency understood the Nature of Things, how much more exactly and fully must we imagine Satan to know them?

Secondly; But the Proof is more full and direct, from those *Appellations* and Titles which the Scripture, and the Experience of Men, have put upon him; his usual name Δαίμων, which (in *Matth.* 8. 31. *Mark* 5. 12. *Rev.* 16. 14.) we translate Devil, properly signifieth one that is *wise*, knowing, or skilful. And however the wickedness of that Spirit hath so far dishonoured this word, that 'tis always (as some think) used to signifie *Unclean Spirits*; yet still it carries an evidence of their Nature in reference to Knowledg, that though they are wicked Creatures, yet are they wise and knowing: 'tis said, *Gen.* 3. 1. *The Serpent was more subtil than any Beast of the Field*; which though it be true literally of the Serpent, whose Wisdom and Subtilty, Naturalists have abundantly noted, yet that expression hath an eye upon Satan, who was the principal Agent; and the Serpent there is called *subtil*, as *influenced* by Satan, whose Instrument he was: which we may believe, not only upon the credit of *Austin* and *Lyra*, but more securely upon the Testimony of other Scriptures, which name him the *Old Serpent*, Rev. 17 9. and impute all that Craft in the management of that Temptation, to a particular

quasi Δαήμων.

Principaliter ad Diabolum referenda est calliditas.

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remarkable skill and ſubtilty of Satan; *The Serpent beguiled* Eve *through ſubtilty*, 2 Cor. 11. 3. and (if *Beza* conjecture right) the Appellation Δαίμων do ſo fitly ſuit this Hiſtory of the Tree of Knowledg, that the title of Knowledg ſeems to be given him for this ſingular Maſter-piece of Craft.

Thirdly; That Satan hath Great Knowledg, is by theſe Arguments diſcovered; but if further inquiry be made into the *Nature* of his Knowledge, we ſhall be nearer to a ſatisfaction in this particular; and here we may obſerve a *three-fold* Knowledg in Satan.

Firſt; A *Natural* Knowledg, which the School-men have diſtinguiſhed into theſe *two*; (1.) An *Evening* Knowledg, which he received from things Created, whereby the *ſpecies* of things were impreſſed upon his Mind, and ſo received, being a Knowledg *à poſteriori*, from the *Effects* of Things; which becauſe it is more dark and obſcure, than that which ariſeth from the *Cauſes* of things, they tearmed Evening Knowledg. (2.) The other is *Morning Knowledg*, which is a Knowledg of Things in the Power and Wiſdom of God, in which he ſaw the *Idea's* and Images of all Things; this Knowledg they prefer before the other, as Lines and Figures are better known from *Mathematical* Inſtruction, than by their bare tract, as written in Duſt.

Cognitio Veſpertina & Matutina. *Barth. Sybillæ*otium Theol. P. 361. *Aug.* in 3 Gen. & civitat. Dei. lib. 11. c. 29. *Dr.* Jeniſon *Height of Iſraels Idolatry*, p. 31. Ipſam creaturam melius ibi, hoc eſt, in Sapientia Dei tanquam in arte qua facta eſt, quam in ea ipſa ſciunt. *Aug.* Civit. Dei. Ibid.

Secondly; Beſides this he hath an *Experimental* Knowledg; which is the improvement of that natural Stock, by further Acquiſitions and Attainments; and indeed Satan had very high Advantages for an increaſe of Knowledg, he had a great *Stock* to begin withal; he hath had fit and *ſutable Objects* to work upon in his Contemplations, ſo that by comparing things with things, in ſo large a Field of *Variety*, and that for ſo *many years* together, it cannot be, but that he ſhould be grown more experienced and ſubtil than he was at firſt: and the Scripture doth fairly countenance this Suppoſition, by telling us of his *Devices*, 2 Cor. 2. 11. of *his Wiles*, Epheſ. 6. 11. and of *his Depths*, Rev. 2. 24. All which Phraſes imply, That Satan hath ſo *ſtudied* the Point of Temptation, that he hath now, from long Experience and Obſervation, digeſted it into an *Art* and *Method*, and that with ſuch exactneſs, that it is become a *Myſtery*, and a *Depth*, much covered and concealed from the notice and obſervation of Men.

Νοήματα. Μεθοδείας. Βάθη.

Thirdly; To both the former, may be added another Knowledg; which becauſe 'tis from another Spring, I may call it an

Acceſſory

Accessory Knowledg, consisting in occasional Discoveries made to him, either when *God* is pleased to make known so much of his Mind and Purpose as he imploys him (as an Instrument or Servant) to execute, as he did in the case of *Job* and *Ahab*; or when he *informs* himself from the *Scriptures*, or catcheth hints of Knowledg from the *Church*, and the Ordinances thereof. If *good* Angels have an encrease of Knowledg this way, as is evident they have, (*for to Principalities and Powers in Heavenly Places, is made known by the Church the manifold Wisdom of God*, Ephes. 3. 10.) we cannot but imagine that Satan hath some addition of Knowledg from such Discoveries. While we are upon this Point, it will be necessary to offer some satisfaction to *two Questions*.

Quest. 1. First; *Whether Satan knows our Thoughts?*

Answ. 1. It's undoubtedly God's *Prerogative*, to know the Thoughts; he knows them *intuitively*, which is beyond the power of any Creature, *Jer.* 17. 9. *Who can know it?* This is a Challenge to all, implying the utter impossibility of it to any but to God alone; *I the Lord search the Heart*; he knows the most *inward* Thoughts. Rev. 2. 23. *I am he which searcheth the Reins, and the Heart*; he knows them *evidently* and certainly, *All things are naked and open before him, with whom we have to do.* Heb. 4. 13. Those secret Thinkings and Intendments which are hid from others, and which we our selves cannot distinctly read, because of their secret intricacy or confusedness, yet the very *inside* and *outside* of them are uncased, *cut up* and *anatomized* by his eye: in all which Expressions, God is careful to reserve this to himself, *I the Lord do it*, or *I am he* that searcheth; and signifies, that none else is able to do the like. γυμνὰ. τετραχηλισμένα.

Answ. 2. Yet Satan can do *much* this way: for if we consider how he can come so *near* to our Spirits, as to *communicate* his Injections to us, and that he often entertains a *Dispute* with us in this secret way of access that he hath to our Thoughts; if we observe his *Arguings*, his *Answers* and *Replys* to our refusals, so *direct*, so *pertinent*, so *continued*, we shall be constrained to grant that he can do more this way than is commonly imagined. That I may explain this with a due respect to God's Prerogative of knowing the Heart, I shall,

First, Shew that there are *two* things which are clearly out of Satan's reach. (1.) Our *future Thoughts*, he cannot tell what shall be our Thoughts for time to come, he may possibly adven-

ture

ture to tell what *Suggestions* he *resolves* to put into our Hearts, but what shall be our *Resolves* and *Determinations* thereupon, he knows not: This is singled out as one part of God's Prerogative, that he knoweth the *determinate Purposes* and Resolves of the Heart aforehand, because he turneth the Heart as he pleaseth, *Prov.* 21. 1. (2.) Our *present formed Thoughts*, the immediate and imminent Acts of the Mind he cannot *directly* see into: He may tell what *floating Thinkings* he hath put into our Heart, but our own proper Thoughts, or *formed Resolves*, he cannot *directly* view; this is also particularly insisted on as proper to God alone. John 2. 24, 25. *Christ knew all Men*, so directly, that *he needed not that any should testifie of Man*, (this Satan stands in need of; he sometimes knows Men and their Thoughts, but he *needs* a *Sign* or notification of these Thoughts, and cannot *immediately* look into them); the reason why Christ needed not this, is rendred thus, *for he knew what was in Man*; that is, *intuitively* he knew his Thoughts, and could immediately read them. Matth. 12. 25.

Secondly; I shall endeavour to explain *how* much, or how far he can *pry* into our Thoughts. Several things are granted which argue Satan can go a great way toward a discovery: As,

First, That he knows the *Objects in our Fancy*, or Phantasms, and this as clearly as we do behold things with our Eyes; and the proof given hereof is this, That there are *Diabolical Dreams*, in which the Devil cannot create *new Species*, and such as our Senses were never acquainted withal, (as to make a Blind Man dream of Colours) but that he can only call forth and set in order those Objects, of which our Imagination doth retain the Shadows or Impressions; and this he could not do, if he did not visibly behold them in our fancy. *Dr.* Jenison's *height of Israels Idolatry*, p. 35. *Vid.* Goodwin *Child of Light*, p. 65.

Secondly, 'Tis certain he knows his *own Suggestions*, and Temptations darted into our Minds; upon which, he can at *present* know what our Thoughts are busied upon.

Thirdly, He knows the *secret workings* of our *Passions*, as Love, Desire, Fear, *&c.* because these depend upon, or are in a concomitancy of the motions of the Blood and Spirits, which he can easily discern, though their motions and workings may be kept secret from the observation of all by-standers.

Fourthly, Some go further, (as *Scotus*, *referente Barthol. Sybilla*) Quæst. peregrinarum p. 392. Dæmones cognoscunt cogitationes nostras, quantum ad subjectum, objectum & effectum, non autem quantum ad finem. Sciunt quid cogitamus sed ignorant ad quem finem.

ſuppoſing that he knows what is in our Thoughts at any time, only he knows not *to what* theſe Thoughts *incline:* but I leave this to thoſe that can determine it certainly. In the mean time I proceed,

Thirdly, To ſhew what a gueſſing Faculty he hath of what he doth *not directly* know; he hath ſuch grounds and advantages for Conjecture, that he ſeldom fails of finding our Mind: As,

Firſt, His long *experience* hath taught him, what *uſually* Men do think, in ſuch caſes as are commonly before them; by a cunning *obſervation* of their Actions and Ways he knows this.

Secondly; He by ſtudy and obſervation knows *our temper* and inclination, and conſequently what Temptations do moſt ſute them, and how we do ordinarily entertain them.

Thirdly; He knows this the more, by taking notice of our *Prayers*, our complainings and mournings over our defects and miſcarriages.

Fourthly; He is quick and ready to take notice of any *Exteriour Sign*, by which the Mind is ſignified, as the *Pulſe*, the *motion* of the Body, the *change* of the Countenance; all which do uſually ſhew the aſſent or diſſent of the Mind, and at leaſt tell him what entertainment his Offers have in our Thoughts.

—deprehendas animi tormenta latentis ex ægrotorum facie. Sæpe tacens vocem, verbaq; vultus habet.

Fifthly; Being ſo quick-ſighted, he can underſtand thoſe *particular Signs* which would eſcape the obſervation of the wiſeſt Men; there are ſome things ſmall in themſelves, (and therefore unobſerved) which yet to wiſe Men are very great *indicia* of things; the like may be ſaid of us, in reference to our inclinations, our acceptance or reſiſtance of Temptations, which yet he hath curiouſly marked out.

Sixthly; No doubt but he hath ways to *put us upon a diſcovery* of our Thoughts, while we conceal them, as by continuing and proſecuting Temptations or Suggeſtions, till our trouble or paſſions do ſome way diſcover how it is with us. By all which it appears that his gueſſings and conjectures do ſeldom fail him.

'Tis now time to ſpeak to the other Queſtion, which is,

Queſt. 2. *Whether and how far Satan knows things to come?*

Anſw. To this I ſhall return Anſwer in theſe two Concluſions.

1. *Concluſion.* Firſt; There is a way of knowing future things, which is *beyond the knowledg* of Devils, and *proper* only to *God*, Eſa. 41. 23. there God puts the competition 'twixt Himſelf and *Idols*, about the truth of a *Diety* upon this iſſue, That *he that can ſhew the things*

that

that are to come hereafter, he is God; which becauſe they cannot do, he doth hereby evince them to be no Gods. If Satan could truly and properly have done this, he had had a Plea for a *Godhead*. In Divine Predictions two things are to be conſidered. (1.) The *Matter* foretold, when the events of things *contingent*, and (as to *ſecond* Cauſes) *caſual*, depending upon *indeterminate* Cauſes, are foretold. (2.) The *Manner*, when theſe things are not *uncertainly*, or *conjecturally*, or darkly; but *clearly*, *certainly*, *infallibly*, and *fully* predicted. Of this nature are Divine Predictions, which Satan cannot perform, nor yet the Angels in Heaven.

Secondly; Yet Satan hath ſuch advantages for the knowledg of future Things, and ſuch means and helps for a diſcovery of them, that his Conjectures have often come to paſs. 2. *Concluſion.*

Firſt; He knows the *Cauſes* of Things, which are *ſecret* to us. Upon which he ſeems to foretel many things ſtrange to us; As a *Phyſician* may foretel the *Effects*, Workings, and Iſſues of a Diſeaſe, as ſeeing them in the *Cauſes*: which would paſs for little leſs than *Propheſie* among the Vulgar. Thus an *Aſtrologer* foretells *Eclipſes*, which would be taken for a *Divine Excellency*, where the knowledg of the ground of theſe foretellings had not taken away the wonder.

Secondly; Many things are made known to him by *immediate Divine Revelation*: We know not the intercourſe betwixt God and Satan in the matter of *Job*; Satan (having obtained his Commiſſion to afflict him) might have made a long propheſie of what ſhould come to paſs in reference to *Job*, his Children and Subſtance; how many ſuch Predictions he might make, we little know.

Thirdly; He hath a deep *inſight* in *Affairs* of Kingdoms and States, and ſo might (from his Experience and Obſervation) eaſily conjecture *Mutations* and Alterations. A Politician may do much this way: for ought we know, Satan's Propheſy (in the likeneſs of *Samuel*) to *Saul*, of his ruin, and the tranſlation of his Kingdom to *David*, might be no more than a conjectural concluſion, from his comparing the order of the preſent Providence, with former threatnings and promiſes.

Fourthly; He hath a greater underſtanding of *Scripture Propheſies*, than ordinarily the wiſeſt of Men have; ſo that at *ſecond hand* he might be able to foretel what ſhall come to paſs. Whilſt we that do not ſo clearly ſee into Scripture-Predictions, may not

Invictus eris Alexander. Plutarch in vit Alexandri.

be able to find out the matter. Hence by *Oracle* he foretoled *Alexander* of his Succeſs, which he knew from the Propheſy of *Daniel*, Chap. 11. long before.

Fifthly; He hath advantage from his Nature as *a Spirit*, by which he *over-hears* and *ſees* the *private* Actings, Complottings and Preparations of Men in reference to certain Undertakings, and can eaſily, by his Agents, communicate ſuch Councels or Reſolves in *remote* Countries and Kingdoms, which muſt paſs for real Predictions, if the event anſwer accordingly.

Sixthly; He can *foretel* (and with probability of ſucceſs) ſuch things as he by temptation is about to *put Men upon*, eſpecially ſeeing he can chuſe ſuch Inſtruments, as he (from experience) knows are not likely to fail his Enterpriſe.

Seventhly; To this may be added, the *way and manner* by which he expreſſeth himſelf, either in *doubtful* or enigmatical Terms, or in *general* Expreſſions, which may be applyed to the Event, what way ſoever it ſhould happen. Of theſe, Authors have obſerved many Inſtances, which were ſuperfluous to enumerate.

Non non ſuperabit Gallus Apulum. Ibis redibis nunquam per bella peribis.

Satan's Knowledg being thus explained, it is eaſie to imagine what an advantage it is to him in the management of his Temptations: For,

Firſt, He by this means knows our *tempers* and diſpoſitions.

Secondly; And what is moſt likely to *prevail* with us.

Thirdly; How *inclinable* we are upon any Motion made to us, and what hope to gain upon us.

Fourthly; He knows *fit Times*, Seaſons and Advantages againſt us.

Fifthly; He knows how to *purſue* Suggeſtions, and can chuſe ſtrong Reaſons to urge us withal.

Sixthly; He knows how to *delude* our Senſes, to *diſturb* our Paſſions.

Seventhly; He knows all the Ways and Arts of *Affrightments*, Vexations, Diſquietments, *Hinderances* and Diſturbances of Duty.

Eighthly; He by this means is furniſhed with skill for his *publick Cheats* and Deluſions in the World, how to amuſe, aſtoniſh, and amaze Men into *Errors* and Miſtakes, which he hath always endeavoured with very great ſucceſs in the World, as we ſhall ſee hereafter.

CHAP.

CHAP. V.

Inſtances of Satan's Power. Of Witchcraft, what it is. Satan's Power argued from thence. Of Wonders. Whether Satan can do Miracles. An account of what he can do that way. His Power argued from Apparitions and Poſſeſſions.

I Shall add in the fifth place, ſome particular *Inſtances* of his Power, in which I ſhall inſiſt upon theſe four, *Witchcraft*, *Wonders*, *Apparitions* and *Poſſeſſions*.

Firſt; *Witchcraft* affords a very great diſcovery of Satan's Power: but becauſe ſome give ſuch Interpretations of Witchcraft, as (if true) would wholly take away the force of this Inſtance, I ſhall firſt endeavour to eſtabliſh a *true Notion* of Witchcraft, and ſecondly from thence argue Satan's Power.

Firſt; Though the *being* of Witches is not *directly* denyed (becauſe the Authority of Scripture, *Exod.* 22. 18. *Deut.* 18. 10. *&c.* hath determined beyond controverſie, that ſuch there are); yet ſome will allow no other interpretation of the word, than a *skill and practice in the Art of Poyſoning*, becauſe the *Septuagint* doth interpret the Hebrew word מכשפה by φάρμακον, *veneficam*. Which apprehenſion they ſtrengthen by the Authority of *Joſephus*, who giveth this account of the Law, *Let none of the Children of Iſrael uſe any deadly Poyſon, or any Drug wherewith he may do hurt*, &c. 'Tis eaſie to obſerve, that this conceit ariſeth from a great *inobſervancy* of the reaſon of the Application of theſe words, φάρμακον & and *veneficus* to Witchcraft, in *Greek* and *Latin* Authors.

Scot. *diſcovery of Witchcraft.* l. 6. c. 1.

Antiq. l. 4. c. 8.

Witchcrafts were ſuppoſed to be helped forward by the *ſtrength* of ſeveral Herbs, and theſe by *Incantations* and other *Ceremonies* at their gathering, imagined to attain a poyſonous and evil quality or efficacy for ſuch Effects, as were intended to be produced by

by them, as appears by * *Ovid*, *Virgil*, and other *Authors*. Hence was it that the word φάρμακος became applicable to any sort of Witchcraft. To this may be added, that such Persons were *resorted* to, for help against *Diseases*, *Vid.* Leigh. *Crit. Sac. in Voc.* As also that they used *Unguents* for Transportations; Hence *Godwin. Jew. Antiq. lib.* 4. *c.* 10. renders φαρμάκους by *Unguentarios*. *Diascorides*, *Cap. de Rhamno*, hath an Expression to this purpose, That the Branch of that Tree, being placed before the Doors, doth drive away τῶν φαρμάκων κακουργίας, Witchcrafts; it were ridiculous to say, it drives away Poysonings; which is a sufficient evidence that the *Grecians* used that word to signifie another kind of Witchcraft, than that which this mistake would establish. Besides this, the Scripture doth afford *two* strong Arguments against this Interpretation of Witchcraft. (1.) That this word is ranked with others, (as being of the same alliance) which will carry the apprehensions of any considerate Man, to *Effects* done by the *help* of Satan, in an *unusual* way, as Deut. 18. 10. *There shall not be found among you, any that maketh his Son or his Daughter to pass through the Fire*, (this is not the consuming of their Children to *Moloch*, but by way of *Lustration* a *Mock-Baptism*, a piece of *Witchcraft*, to preserve from *violent Death*) or *that useth Divination, an observer of Times, or an Inchanter, or a Witch*, &c. The very Neighbourhood of the *Witch*, will tell us that this Witch must be *a Diviner*, Divination being the *general* tearm, comprehending the *seven* Particulars following: It would be an harsh straining to put in the Poysoner (in the sense of our Opposites) among the Diviners. Yet the second Argument is more cogent, which is this; That among those whom *Pharaoh* called together to encounter with *Moses*, *Exod.* 7. 11. we find *Witches* or Sorcerers expressed by the same word מכשפים, which is used in *Exodus* 22. and *Deut.* 18. What can more certainly fix the interpretation of the Word than this place, where the end of *Pharaohs* calling them together, was not to *poyson Moses* and *Aaron*, but by *Enchantment* to

outvy

* — Medeides Herbæ mistaq; cum magicis mersa venena sonis. *Ovid* Art. Amandi. l. 2.

Has Herbas atque hæc Ponto mihi lecta venena. Ipsa dedit Mæris--his ego sæpe lupum fieri & se condere Sylvis Mærim, sæpe animas imis exire Sepulchris. *Virg.* Eccl. 8.

Φαρμακία, Philtrum, & Magicas Actiones quæ in imaginibus, & caracteribus, certis verbis, ac similibus consistunt, significat. Unde pharmaceutria appellatur Idyllium Secund. Theocriti. & Eclog. 8. Virgilii. & Antiquos etiam vocabulum φαρμακίας, pro omni veneficii genere, quo vel hominibus, vel jumentis, vel frugibus, seu carmine, seu aliis modis nocetur, accipere, manifeste patet ex Platone lib. 10. de Legibus. Et apud Aristot. Hist. Animal. cap. 25. φαρμακίδες nominantur. Et Apocal. c. 18. φαρμακία pro præstigiis & impostura sumitur. —— Dan. Sennert. Tom. 3. lib. 6. Part. 9. Cap. 2.

Fuller Pisg. Sight. lib. 4. c. 7. p. 128.

Maimon vid. *Pool* in loc.

Godwin *Jews Antiq.* l. 4. c. 10. *Pool* in loc.

outvy them in point of Miracles. Which will ſhew that Witchcraft is not Poyſoning, but the doing of ſtrange Acts by the aid of Satan. Neither was this the act of one Man, (who might poſſibly, together with that preſent Age, be under a miſtake concerning Witches, though it be a thing not to be ſuppoſed) but long after him, *Nebuchadnezzar* in *Dan.* 2. 4. being aſtoniſhed with his Dreams, calls for the *Sorcerers* or *Witches*, and *Magicians*, to give him the Interpretation; which had been a matter very improper for them, if their skill had lain only in mixing Poyſons.

Witchcraft reckoned as diſtinct from Murther, in Gal. 5. 20, 21.

When we have thus ſilenced this Imagination, we have yet another to encounter with, and that is of thoſe that think theſe Witches, of which the forecited Texts do ſpeak, are but meer *Cheats*, and by ſome tricks of Deluſion and *Legerdemain*, pretend they can do things, which indeed they cannot do at all; and yet finding death threatned to ſuch, which (in a buſineſs of meer Jugling) would ſeem too great a ſeverity, they have framed this anſwer to it, That the death is threatned, not for the *jugling*, but for their *preſumptuous* and *blaſphemous* undertaking to do things that belong to a *Divine Power*, and for *taking his Name in vain*. Or (as others are pleaſed to ſay) though they have *no real* power, they are juſtly puniſhed for the *belief* they have, that they can do ſuch miſchief, joyned with their *purpoſe* to do it, if they can.

Scot. *Witchcraft.* l. 6. c. 2.

Hobs *Leviath.* c. 2. p. 7.

In Anſwer to this apprehenſion, I ſhall not much inſiſt upon *theſe* Reaſons, which yet are ſufficiently weak, (the *latter* accuſing God's Laws of *unreaſonable ſeverity*, and the former accuſing them of *unneceſſary redundancy*, ſeeing enough in other places is provided againſt Blaſphemers) but ſhall offer a Conſideration or two, which I judg will be of force to rectifie the Miſtake.

Teneſon. Hobs Creed. Exam. Art. 4. p. 63.

Firſt; Though it cannot be denyed, but that a great many Cheats there have been in all Ages, by which Men have endeavoured to raiſe the repute and eſteem of their own Skill and Excellencies, or for other baſe ends; yet from hence to conclude, that *all theſe things* that have been done under the name of Witchcraft were ſuch, muſt be an unſufferable piece of inſolence; not only denying that *credit* which all ſober Men owe to *Hiſtory*, to the conſtant *belief* of all Ages, to the *faithfulneſs* and wiſdom of *Judges*, *Jurors*, *Witneſſes*, *Laws* and *Sanctions*, but alſo dangerouſly overthrowing all our *Senſes*; ſo that at this rate we may well queſtion,

Whether

Whether we really Eat, Drink, Move, Sleep, and any thing else that we do; this Reason is urged by grave and serious Men.

Baxter *Sin against the Holy Ghost*, p. 83. J. Glanvil. *Considerations of Witchcraft*, p. 6. Teneson *against* Hobs, *Art.* 4. *p.* 59.

Secondly; It cannot be imagined that such things are meerly delusory, where the *voluntary Confessions* of so many, have accused themselves and others, not of *Thinking* or Jugling, but of *really Acting*, and doing such things; with such *Circumstances* as have particularized Time, Place, Thing, and Manner.

Thirdly; The *real Effects* done by the Power of Witchcraft, shew it not to be Delusion: Such are the *Transportation* of Persons many miles from their Habitations, and leaving them there; their *telling* things done in remote Places; *raising* of Storms and Tempests; *Vomiting* of Pins, Needles, Stones, Cloth, Leather, and such like; and these some of them attested by sober and intelligent Persons who were Eye-witnesses. Large accounts you have of these in *Bodinus*, *Sprengerius*, and several *others* that have borrowed these Relations from them.

Vid. Epist. D *Balthasaris* Han. M. D. in calce Tom. 3. oper. *Dan. Sennerti* de fœmina fascinatâ in cujus cute, literæ N. B. notæ Crucis + à capite ad calcem, cum Astronomicorum & Chymicorum characteribus, Rosæ figura in dextra & trifolii in sinistrâ artificiosè picta cum Anno Christi 1635. cor Servatoris telis transfixum, & imago stulti, cum verbo Germanico *Narr*, procumbebant. [Dr. *More*.] Mr. *Baxter* ut suprà. *Dan. Sennertus* Tom. 3. Lib. 6. Pars 9. Varias historias enumerat de morbis incantatione inductis. Ex *Jo. Langio*, *Alex. Benedicto*, *Cornel. Gemma*, *Foresto*, & aliis.

The Notion of Poysonings, or delusory Juglings, being below what the Scripture intends to set forth, as Witchcraft; it is evident that Witchcraft is a power of doing great Things by the aid of the Devil. By which our way is open to improve this Instance, to demonstrate (which was the second thing promised) that Satan's Power must be Great: For,

First, 'Tis acknowledged that a great part of those things that are done in this Matter, as *concurrent* with, or helpful toward the promoting of such Acts, are Satan's *proper Works*, as the troubling the Air, raising Storms, Apparitions, various Shapes and Appearances, Transportations from Place to Place, and a great many more things of Wonder and Amazement, all which *exceed* humane Power.

Helmont. Magnet. Vulnera. §. 87.

Secondly; Many things of Wonder done by such Persons; to which

which (ſome ſuppoſe) the ſecret Powers of Herbs, or Things, contribute their natural *Aids* or concurrance, are evidences of Satan's *deep knowledg* of, and inſight into *Natural Cauſes*. Of this nature is that *Ointment* with which Witches are ſaid to beſmear themſelves in order to their Tranſportation: The power and efficacy whereof, is by ſome imagined to conſiſt in this, That it keeps the Body *Tenantable*, and in a fit condition to receive the Soul by *re-entry*, after ſuch *Separations*, as (by all Circumſtances are concluded) have been *really made* in purſuit of thoſe Viſionary Perambulations and Tranſactions. Which things if they be ſo, (as they are not improbable) Witches have them from Satan's *diſcovery*, and they are to be aſcribed to his Power.

Dr. More. *Death conſiſts not ſo much in an actual ſeparation of Soul and Body, as in the indiſpoſition and unfitneſs of the Body for vital union. What is the meaning elſe of that Expreſſion,* [*Whether in the Body or out of the Body I cannot tell*] *except the Soul may be ſeparated from the Body without death.* J. Glanvil, *Witchcraft*, p. 15. 18.

Thirdly; Thoſe Actions that are moſt properly the Witches *own Actions*, and in which the Power of Hurting doth (as ſome ſuppoſe) reſide, are notwithſtanding, either *awakened* or *influenced* by Satan: So though we grant (what ſome would have) that the Power of Hurting is a *Natural* Power, and a *venomous Magnetiſm* of the Witch, and that her Imagination, by her Eye, darts thoſe Malignant Beams which produce real Hurts upon Men, (after the manner of the Imaginations force upon a Child in the Womb, which hath (as by daily Experience and Hiſtory is confirmed) produced Marks, Impreſſions, Deformities, and Wounds) and that Satan doth but cheat the Witch into a belief of his Aid in that Matter; that with a greater advantage he may make uſe of her Power, without which he could do nothing; yet even this ſpeaks his *Ability*, in that *at leaſt* he doth awaken and raiſe up that Magical Force, (which otherwiſe would lie a-ſleep) and ſo puts the Sword into their hand. Yet ſome attribute far more to him, to wit, the infuſion of a poyſonous Ferment, (by that action of ſucking the Witch in ſome part of the Body) by which not only her *Imagination* might be heightned, by Poyſonous Streams *breathed* in, which might infect Blood and Spirits with a noxious Tincture.

Helmont ubi ſupra. *Avicenna* vid. *Barthol. Sybill.* Perig. quæſt p. 401. Neſcio quis teneros oculos, &c. Glanvil. *Witchcraft*, p. 24.

Helmont ut ſupra, §. 102. Satan Itaque vim magicam hanc excitat (ſecus dormientem & ſcientia exterioris hominis impeditam) in ſuis mancipiis--- Glanv. *Wit.* p. 18.

2. *Wonders.* The *Second* grand *Instance* of his Power, I shall produce from those Actions of *Wonder* and Astonishment which he sometime performs, which indeed have been so great, that they have occasioned that *Question*;

Q. *Whether Satan can do Miracles?*

A. 1. To this we answer; (1.) That *God alone* can work Miracles. *Polanus* 1632. A Miracle being, *a real Act, done visibly, and above the Power of Nature.* Such Works some have ranked into *three* heads; (1.) Such as created Power *cannot* produce; as to make the Sun stand still, or go backward. (2.) Such as are in themselves *produceable by Nature*, but not in such an *order* as to make the Dead to live, and those that were born Blind to see, which is strongly argued *John* 9. 32. to be above humane Power; and *John* 10. 21. to be above the Power of Devils. (3.) Such as are the *usual Works* of Nature yet *produced*, above the *principles* and *helps* of Nature, as to cure a Disease by a Word or Touch.

Tho. Cont. Gent. lib. 3. c. 101. *cited by* Sclater, *on* 2 *Thess.* 2. 9.

Things that are thus truly and properly Miraculous, are peculiarly Works of God; neither can it be imagined, that since he hath been pleased to *justifie his Commands*, Ways, and Messages, by such mighty Acts, 2 *Cor.* 12. 12. *Heb.* 2. 4. *John* 10. 38. and also hath been put to it, to justifie himself and his sole Supream Being and Godhead; from false Competitors, *Psal.* 86. 10. & 72. 18. by his Miraculous Works: it cannot be imagined, I say, that he would permit any created Being, (much less Satan) to do such things.

Mira non Miracula. Secondly; Though Satan cannot do things *Miraculous*, yet he can do things *wonderful* and amazing. And in this point lies the danger of Delusion, as Christ foretells, *Matth.* 24. 24. *False Christs shall arise, and shew great Signs and Wonders*—: in 2 *Thess.* 2. 4. the Apostle tells us, *The coming of Antichrist shall be with all Power, and Signs, and Wonders*; that is (as some interpret) with the *power* of Signs and Wonders; which however they be *lying*, both in reference to the *design* they drive at, (which is to propagate Errors) and also in their *own Nature*, being truly such, in respect of their form, *false*; as *Miracles*, being indeed no such matter, but jugling Cheats: Yet notwithstanding there is no small cunning, and working of Satan in them, insomuch that the uncautious and injudicious, are *deceived by those Wonders that he hath power to do*, Rev. 13. 13. In this matter, though we are

Sclater in loc.

not

not able to give a particular account of these *under-ground* Actions; yet thus much we may say,

First, That in many Cases, his great Acts, that pass for Miracles, are no more but *deceptions of Sense*. *Naturalists* have shewn several Feats and *Knacks* of this kind. *Jo. Bap. Porta* hath a great many ways of such deceptions, by *Lamps*, and the several Compositions of *Oyls*, by which not only the colours of things are changed, but Men appear without Heads, or with the Heads of Horses, *&c.* The like Deceptions are wrought by *Glasses* of various Figures and Shapes. If Art can do such things, much more can Satan. Magia Naturalis. l. 2. c. 17.

Secondly; He can mightily work upon the *Fancy* and *Imagination*; by which means Men are abused into a belief of things that are not: as in Dreams, the Fancy presents things which are really imagined to be done and said; when-as they are Visions of the Night, which vanish when the Man is awake; or as in *Melancholy* Persons, the Fancy of Men doth so strongly impose upon them, that they believe strange absurd things of themselves, that they have *Horns* on their Head, that they are made of *Glass*, that they are *dead*, and what not: If Fancy, both asleep and awake, may thus abuse Men into an apprehension of impossible things, and that with confidence, no wonder if Satan (whose Power reacheth thus far, as was before proved) doth take this advantage for the amusing of Men with strange things. *Nebuchadnezzar* his Judgment, *Dan.* 4. 25. whereby he was *driven from Men, and eat Grass as Oxen*, was not a *Metamorphosis*, or real change into an Ox; this all Expositors reject as too hard; neither seems it to be only his *extream necessity*, and low estate, whereby he seemed to be little better than a Beast, (though *Calvin* favour this Interpretation); but by that Expression, vers. 25. [*then my Understanding came to me*] it seems evident, (as most Commentators think) that his Understanding was so *changed* in that Punishment, that he *imagined* himself to be a *Beast*, and behaved himself accordingly, by eating Grass, and lying in the open Fields. There are several Stories to this purpose of strange Transformations, as the Bodies of Men into *Asses*, and other Beasts, which *Augustine* thinks to be nothing else but the Devils Power upon the Fancy. *Calvin* in loc.; Civit. Dei. l. 18. c. 18.

Thirdly; There are wonderful *Secrets in Nature*, which if cunningly used and applyed to *fit Things* and *Times*, must needs

amaze vulgar Heads; and though some of these are known to *Philosophers* and *Scholars*, yet are there many secret Things lock'd from the wisest Men, whose Powers, and Natures, because they know not, they may also be deluded by them. *Augustin* reckons up many Instances, as the *Loadstone*, the Stone *Pyrites*, *Selenites*, the Fountain of *Epirus* that can kindle a Torch, and many more; and determines that many strange things are done by the application of these Natural Powers, either by the *Wit of Man*, or *Diabolical Art*. To this purpose he gives an account of an *unextinguishable* Lamp, in a Temple of *Venus*, which allured Men to Worship there, as to an Unquestionable *Deity*, when in truth the thing was but an *ingenious* Composition from the Stone *Asbeston*; of which *Pliny* makes mention, that being kindled, it will not be quenched with Water. Of this nature were those *Lamps* found in several *Vaults* accompanying the Ashes of the Dead, reserved there in Urns, both in *England* and elsewhere. If Men by such helps find such easy ways to delude Men, What exactness of Workmanship, and seeming Wonders may be expected from Satan upon such Advantages?

De Civit. Dei lib. 21. c. 5, 6.

Αὐχνῷ ἄσβεστος.

Plin. lib. 28.

Vid. L. Vives Comment. in lib. 21. c. 6. De Civit Dei.

Fourthly; Many of his Wonders may challenge an *higher rise*. Satan knows the secret ways of *Natures Operations*, and the ways of *accelerating* or *retarding* those Works. So that he cannot only do what Nature can do, by a due application of *active* to *passive Principles*, and the help of those *Seminal* Powers that are in Things, but he may be supposed to perform them in a *quicker* and more expeditious manner: Thus *Worms*, *Flies*, and *Serpents*, that are bred of Putrefaction, Satan may speedily produce; And who can tell how far this help may reach in his Works of Wonders?

Determinata activa ad determinata passiva applicando.

Fifthly; The *secret* way of Satan's *Movings* and *Actings* is no small matter in these Affairs. How many things do common *Juglers* by the *swift motions* of their Hands, that seem incredible? Thus they make the By-standers believe they change the Substances, Natures, and Forms of Things, when they only, by a *speedy Conveyance*, take these things away, and put others in their room. They that shall consider Satan as a Spirit, subtil, imperceptible, quick of Motion, *&c.* will easily believe him to be more accomplished for such Conveyances than all the Men in the World.

Having

Having now ſeen the way of his Wonders, let us next conſider the advantage he hath by ſuch Actions. If we look upon *Simon Magus*, Acts 8. 10, 11. we find, that he by theſe ways, had a general influence upon the People; *To him they all gave heed, from the leaſt to the greateſt*; and that his Actions were reckoned no leſs than Miraculous, as done by the mighty Power of God. If we go from hence to the *Magicians* of *Pharaoh*, Exod. 7. 11. 'tis ſaid, *They did ſo with their Inchantments*, which (howſoever the matter was) prevailed ſo with *Pharaoh* and the Court, that they ſaw no difference 'twixt the Wonders done by *Moſes* and them, ſave that (it may be) they thought *Moſes* the more skilful *Magician*. But beſides this, if we conſider what they did, it will argue much for his Power, if we can imagine (as ſome do) that they turned their *Rods* into *real* Serpents, the Power is evident: and there is this that favours that Opinion, it is ſaid, They *could not make Lice*, which ſeems to imply, they *really* did the other things, and it had been as eaſy to *delude* the Senſes in the matter of *Lice*, as in the *Rods*, if it had been no more than a Deluſion; neither are ſome a-wanting to give a reaſon of ſuch a Power, *(viz.)* Serpents, Lice, *&c.* being the Off-ſpring of Putrefaction, by his dextrous application of the ſeminal Principles of things, he might quickly produce them. If we go lower, and take up with the Opinion of thoſe, that think that they were neither *meer Deluſions*, nor yet *true Serpents*, but *real Bodies like Serpents*, though *without life*, this will argue a very great Power: Or if we ſuppoſe (as ſome do) that Satan *took away* the Rods, and ſecretly *conveyed* Serpents in their ſtead, or (which is the loweſt apprehenſion we can have) that *Pharaoh*'s ſight was *deceived:* The matter is ſtill far from being contemptible, for as much as we ſee, the Spectators were not able to diſcern the Cheat.

Tho. Cajetan Delrio.

Barth. Sybilla Pereg. Quæſt. p. 372. Rivetus.

Thirdly; The next *Inſtance* produceable for evidencing his Power, is that of *Apparitions*. It cannot be denyed, but that the *Fancy* of melancholick or timerous Perſons, is fruitful enough to *create* a thouſand *Bugbears*. And alſo that the *villany* of ſome Perſons hath been deſignedly imployed to deceive People with *Mock-Apparitions*; of which abundance of Inſtances might be given from the *knavery* of the *Papiſts*, diſcovered to the World beyond

Apparitions.

beyond contradiction; but all this will not conclude, that there are *no real Appearances* of Spirit or Devils. Such sad effects in all Ages there have been of these things, that most Men will take it for an undenyable Truth.

Instead of others, let the Apparition at *Endor* to *Saul* come to examination: Some indeed will have us believe, that all that was but a *subtil Cheat*, managed by that Old Woman; and that neither *Samuel* nor the *Devil* did appear, but that the Woman, in *another Room* by her self, or with a *Confederate*, gave the answer to *Saul*. But whosoever shall read that Story, and shall consider *Saul*'s Bowing and Discourse, and the Answers given, must acknowledg that *Saul thought*, at least, he *saw* and spake with *Samuel*: and indeed the whole Transaction is such, that such a Cheat cannot be supposed.

Scot. *Witchcraft* l. 7. c. 12.

Satisfying our selves then, that there was an Apparition, we must next enquire whether it was true *Samuel*, or *Satan*: it cannot be denyed, but that many judg it was true *Samuel*, but their Reasons are weak.

Vid. *Pools* Synops. in loc.

(1.) That Proof from *Ecclesiasticus* 46. 23. is not *Canonical* with us.

(2.) That he was *called Samuel* is of no force; Scripture often gives names of things according to their appearances.

(3.) That things future were foretold, was but from *conjecture*; in which Satan yet (all things considered) had *good ground* for his *guessing*.

(4.) That the Name *Jehovah* is oft repeated, signifies nothing, the Devil is not so scarce of words; *Jesus I know*, saith that Spirit in the *Acts*.

(5.) That he *reproved* Sin in *Saul*, is no more than what the Devil doth daily to *afflicted Consciences* in order to despair.

I must go then with those that believe this was *Satan* in *Samuel*'s likeness.

(1.) Because God *refused* to *answer Saul* by *Prophets* or *Urim*. And 'tis too harsh to think he would send *Samuel* from the Dead, and so answer him in an *extraordinary* way.

(2.) This (if it had been *Samuel*) would have given too much *countenance* to Witchcraft, contrary to that check to *Ahaziah*, 2 King. 1. 3. *Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub?*

(3.) The

(3.) The *prediction* of *Sauls* Death, though true for *ſubſtance*, yet failed as to the *exactneſs* of time, for the Battel was not fought the next day.

(4.) The acknowledgment of the Witches Power, [*Why haſt thou diſquieted me?*] ſhews it could not be true *Samuel*, the Power of Witchcraft not being able to reach Souls at reſt with God.

(5.) That Expreſſion of *Gods aſcending out of the Earth*, is evidently ſuſpicious.

The reality of Apparitions being thus eſtabliſhed, Satan's Power will be eaſily evinced from it. To ſay nothing of the Bodies in which Spirits appear; the haunting of Places and Perſons, and the other Effects done by ſuch Appearances, ſpeak abundantly for it.

Fourthly; The laſt Inſtance is of *Poſſeſſions*, the reality of which can no way be queſtioned, becauſe the *New Teſtament* affords ſo much for it; I ſhall only note ſome things as concerning this Head. As, *Poſſeſſions.*

Firſt; The *multitudes* of Men poſſeſſed: ſcarce was there any thing in which Chriſt had more opportunities to ſhew his Authority, than in caſting out of Satan; ſuch Objects of Compaſſion he met with in every place.

Secondly; The *multitudes* of Spirits in *one* Perſon, is a conſideration not to be paſſed by.

Thirdly; Theſe Perſons were often *ſtrongly* acted, ſometime with *fierceneſs* and rage, *Matth.* 8. 28. ſome living without *Cloaths*, and without *Houſe*, Luke 8. 27. ſome by an incredible ſtrength *breaking Chains and Fetters*, Mark 5. 3.

Fourthly; Some time the Poſſeſſed were ſadly *vexed* and afflicted, caſt *into the Fire* and *Water*, &c.

Fifthly; Some were *ſtrangely influenced:* we read of one, *Acts* 16. 16. that had *a Spirit of Divination*, and told many things to come, which we may ſuppoſe frequently came to paſs; elſe ſhe could have brought *no gain to her Maſter by South-ſaying*. Another we hear of, whoſe Poſſeſſion was with a *Lunacy*, and had fits at certain times and ſeaſons. The Poſſeſſed Perſon with whom Mr. *Rothwell* diſcourſed, (within the memory of ſome living) could play the *Critick* in the Hebrew Language. Vid. *Clark's Lives.*

Sixthly;

Sixthly; In some the Possession was so strong, and so *firmly seated*, that *ordinary means* and ways could not dispossess them: *This kind comes not out but by Prayer and Fasting*, Mat. 27.21. which shews that all Possession was not of one kind and manner, nor alike lyable to ejection.

To all these may be added *Obsessions*: where the Devil afflicts the Bodies of Men, disquiets them, haunts them, or strikes in with their melancholy temper, and so annoys by hideous and black representations. Thus was *Saul* vexed by *an evil Spirit from the Lord*, which (as most conceive) was the Devil working in his *melancholy Humor*. That the Devil should take possession of the Bodies of Men, and thus act, drive, trouble and distress them; so distort, distend, and rack their Members; so seat himself in their Tongues and Minds, that a Man cannot command his own Faculties and Powers, but seems to be rather changed into the nature of a Devil, than to retain any thing of a Man; this shews a Power in him to be trembled at.

Satan's Power being thus explained and proved, I shall next speak something of his Cruelty.

CHAP.

CHAP. VI.

Of Satan's Cruelty. Inſtances thereof in his dealing with wounded Spirits, in ordinary Temptations of the Wicked and Godly, in Perſecutions, Cruelties in Worſhip. His cruel handling of his Slaves.

HE that ſhall conſider his Malice and Power, muſt unavoidably conclude him to be *cruel*. *Malice* is always ſo, where it hath the advantage of a *proportionable* ſtrength and opportunity for the effecting of its hateful Contrivances: It baniſheth all pity and commiſeration, and follows only the dictate of its own rage with ſuch fierceneſs, that it is only limited by wanting power to execute. We may then ſay of Satan, That according to his Malice and Power ſuch is his Cruelty. The truth of this will be abundantly manifeſted by Inſtances: As,

Firſt, From his deſperate *purſuits* of Advantage, upon thoſe whoſe Spirits are *wounded*. The anguiſh of a diſtreſſed Conſcience is unſpeakably great, in ſo much, that many are (as *Heman*, Pſalm. 88. 15.) *even diſtracted, while they ſuffer the Terrors of the Almighty*. Theſe though they look round about them for help, and invite all that paſs by to pity them, *becauſe the hand of the Lord hath touched them*; yet Satan *laughs* at their *Calamity*, and *mocks* at them under their *Fears*, and doth all he can to augment the flame: he ſuggeſts dreadful thoughts of an incenſed Majeſty; begets terrible apprehenſions of Infinite Wrath and Damnation; he aggravates all their Sins, to make them ſeem unpardonable: every *Action* he calls a *Sin*, and every *Sin* he repreſents as a *willful* forſaking of God; and every *deliberate* Tranſgreſſion he tells them is *the ſin againſt the Holy Ghoſt*. He *baffles* them in their Prayers and Services, and then *accuſeth* their Duties for intollerable prophanations of God's Name; and if they be at laſt affrighted from them, he then clamours that they are *forſaken of God*, becauſe they have forſaken him: He (as *a right Baalzebub*) rakes in their Wounds, as Flies are ever ſucking where there is

a Sore. Their Outcrys and Lamentations are such Musick to him, that he gives them no rest; and with such triumph doth he tread upon those that thus lie in the Dust, that he makes them sometimes accuse themselves for that which they *never did*, and in derision he insults over them in their greatest perplexities, with this, *Where is now thy God?* and *who shall deliver thee out of my hand?* This were enough to evidence him altogether void of compassion. But,

Secondly; He shews no less cruelty in his *usage* of those that are his *Slaves*. The Service that he exacts of those that are his most willing Servants, is no less than the highest cruelty; and not only (1.) in regard of the *misery* and destruction which he makes them work out for themselves, (which is far greater, than where Men are forced by the most brutish Tyrants, to *buy their own Poyson*, or to *cut their own Throats*; because this is unspeakably less than the endless miseries of eternal Torments): but (2.) also in regard of the very slavery and *drudging toyl* of the Service which he exacts from them; he is not pleased that they *Sin*, but the *vilest* Iniquities, most contrary to God, and most abominable to Man, as the highest violations of the Laws of Nature and Reason, are the things which he will put them upon, where there are no restraints in his way: He drave the Heathens (as *Paul* testifies *Rom.* 1.) to affections so *vile* and loathsom, that in their way of sinning, they seemed to act rather like *Brutes* than *Men*, their Minds becoming so *injudicious*, that they lost all sense of what was fit and comely. Neither (3.) doth this satisfie his cruelty that the worst of Abominations be practised, but he urgeth them to the *highest desperateness* in the manner of performance, and so draws them out to the *front* of the Battel, that they might contemn and *out-dare God* to his face; he will have them sin with an *high hand*, and in the highest *bravado* of madness to rush into Sin, as *the Horse into the Battel*. This cruelty of Satan were yet the less, if he only brought them forth presumptuously, in some *one* or two set Battels upon *special* occasions: But (4.) he would have this to be their *constant work*, the task of every day; upon the same *score* that *Achitophel* advised *Absalom*, to an open and avouched defilement of his Fathers Concubines, that so the *breach* 'twixt them and God might be *fixed* by a resolute *determination*; and consequently that their hands might be strong, and their hearts hardned in rebellion against God. And (5.) that

(5.) That Satan might not come ſhort of the utmoſt of what Cruelty could do: We may yet further obſerve, that though Sinners *offer themſelves willingly* enough, to conflict againſt God in *the high places of the Field*, yet as not ſatisfied with their forwardneſs, he *laſheth* and whips them on to their work, and ſometime *over-drives* them in their own earneſtneſs. *Haman* was ſo hurried and overborn with violent hatred againſt *Mordecai* and the *Jews*, that his own advancement, and the marks of ſingular favour from the King availed him not, as to any *ſatisfaction* and preſent contentment. *Ahab*, though King of *Iſrael*, is ſo vehemently urged in his deſires for *Naboth*'s Vineyard, that he covered his Face and grew ſick upon it. Thus, as *Gally-Slaves*, were they *chained* to their Oar, and forced to their work beyond their own ſtrength. Eſther 5. 13.

Thirdly, There is alſo a cruelty ſeen in his *inceſſant provokings* and force upon the *Children of God*, while he urgeth his loathed Temptations upon them againſt their will. When I conſider *Paul*'s out-cry in this caſe, (*Rom.* 7. 15, 19.) *That which I do, I allow not, the evil which I would not, that do I*, &c.) my thoughts repreſent him to me, like thoſe Chriſtians that were tortured in the *Trough*, where Water was poured by a continued Stream upon their Mouths, till the *Cloth* that lay upon their Lips was *forced down their Throats*; or like thoſe that had ſtinking *Puddle-water* by a Tunnel poured into their Stomacks, till they were ready to *burſt*; and ſurely he apprehended himſelf to be under very cruel dealing by Satan, when he cryed out, *O wretched man that I am! who ſhall deliver me?* If we ſeriouſly conſider the mind and endeavours of thoſe Children of God, that are *ſtriving* againſt Sin, and have caſt it off as the moſt *loathſom* abominable thing, when Satan urgeth them to Evil with his inceſſant Importunities; it is as if they were forced to *eat their own Excrements*, or to *ſwallow* down again their own *Vomit*; for the Devil doth but (as it were) *cram* theſe Temptations down their Throats againſt their will.

Fourthly, If we caſt our Eye upon the *Perſecutions* of all Ages, we ſhall have thence enough to charge Satan withall, in point of Cruelty; for he, who is ſtiled a *Murtherer from the beginning*, ſet them all on Foot; 'tis he that hath filled the *World* with Blood and Fury, and hath in all Ages, in one place or other, made it a very *Shambles* and *Slaughter-houſe* of Men. (1.) Can we

reckon *how often* Satan hath been at this work? that is impossible. His most *publick* and general attempts of this kind are noted by *Histories* of all Ages. The Persecutions of *Pharaoh* against *Israel*, and of the prevailing Adversaries of *Israel* and *Judah*, against both or either of them, are recorded for the most part in Scripture: the Persecutions of the *Roman Emperours* against Christianity are sufficiently known, and what is yet to come who can tell? A great Persecution by *Antichrist* was the general belief and expectation of those that lived in *Austin*'s time, and long before; but whether this be one more, to the ten former Persecutions (that so the Parallel betwixt these, and *Pharaoh*'s ruine in the Red-Sea after his ten Plagues, might run even) be only to be looked for, or that others are also to be expected, he thinks it would be presumption and rashness to determine: But however, his particular assaults of this nature cannot be numbred: how busie is he still at this work, in all Times and Places? insomuch, that *he that will live Godly in this World, must suffer Persecution.* But (2.) if we withall consider what *inventions* and devices of Cruelty and Torture he hath found out, and what endless variety of Pains and Miseries he hath prepared, (a Catalogue whereof, would fill a great deal of Paper) we can do no less than wonder at the mercileſs fury, and implacable rage of him that contrived them. Satan the great *Engineer*, doth but give us the *Picture* of *his Mind* in all those *Instruments* of *destruction.* And when we see amongst Tyrants, ways of torturing *every Member* of the Body, and Arts of *multiplying deaths*, that so those that perish by their hands, might not have so much as the mercy of a *speedy dispatch*, but that they might *feel themselves to die*, we may reflect it upon Satan, in *Jacob*'s words to *Simeon* and *Levi*, *Cursed be his Anger, for it is fierce, and his Wrath, for it is cruel.* (3.) But if we consider what *Instruments* he useth, and *against whom*, we shall see cruelty in an *higher exaltation*: had he used some of the *Beasts* of the Earth, or some of his *apostate Associats*, to persecute and afflict the innocent *Lambs* of Christ, it might have been much excused, from the natural *instinct* or cursed *antipathy* of such Agents: or had he used only the *vilest* of the Children of Men to act his tragical fury, the matter had been less: But as not content with common revenge, he persecutes *Men* by *Men*, though all of *one Blood* and *Off-spring*, and so perverts the *ends* of nature, making those that should be the *comforts* and support of Men, to be

De Civit. Dei lib. 18. c. 52.

the

the greateſt *terrour* and curſe to them; a thing which Nature it ſelf abhors, and in regard of which, (that the impreſſions of Pity might be more permanent, and efficacious) God forbad *Iſrael to ſeeth a Kid in the Mothers Milk*; nay, he hath prevailed with ſome of *good Inclinations*, and *rare Accompliſhments* (for ſuch were ſome of the perſecuting *Emperours*) to be his *Deputies*, for *authorizing* the Rack, for *providing* Fire and Faggot; and (which is ſtrange) hath prevailed ſo far with them, that they have been willing to *open* their Ears, to the moſt *palpable* Lyes, the groſſeſt Forgeries, the moſt unreaſonable Suggeſtions that known Malice could invent; and then after all, when they were drawn out to *Butchery*, and ſlaughter by multitudes, they have made ſuch *Spectacles* (which might make impreſſions upon an *Iron* Breaſt, or an *Adamant* Heart,) only *advancements* of their *Jollity*; and as *Nero* upon the ſight of flaming *Rome*, took his Harp and made Melody: ſo have theſe tormenting Furies fired (by the help of combuſtible matter) multitudes of ſuch harmleſs Creatures, and then taken the opportunity of their *Light*, for their *night Sports*. And yet (me thinks) the Devil hath diſcoverd a *keener* Fury, when he hath made them rage againſt the *Dead*, and dig their Graves, and revenge themſelves upon their *ſenſleſs Aſhes*, and when they could do no more, ſeek to pleaſe themſelves by executing their rage againſt their Pictures or Statues; which Actions, though they might be condemned for *Follies*, yet are they evidences of *higheſt Fury*, which commonly deſtroys the *Judgment*, and ſacrificeth *Wit*, *Reaſon*, and *Honour*, upon the *Altar* of Revenge. That the Devil ſhould ſo *poyſon* Mans Nature, that he ſhould thus riſe up againſt his Fellow, that carries the ſame *ſpecifick* Being with himſelf, ſhews enough of his temper againſt Man, but never more than when he prevails againſt the engagements of *Kindneſs*, *Bloud*, *Affinity*, and *Relation*, to raiſe a Mans Enemies *out of his own Houſe*, *the Father againſt the Son*, *and the Son againſt the Father*; *the Daughter againſt the Mother*, *and the Mother againſt the Daughter*: for this is little leſs, than an *unnatural Mutiny* of the Members againſt the Body.

Fifthly, We have yet a more viſible inſtance of his Cruelty, in his *bloody* and tyrannical *Superſtitions*. Look but into the Rites and Ways of his Worſhip, among the Heathen in all Ages and Places, and you will find nothing but vile and *ridiculous* Fooleries, or *inſolent* and deſpightful Uſages. In the former he hath driven

Men

Men to *Villanous Debauchries*, in the latter to *Execrable Cruelties*. Of the latter I shall only speak, (though in the former, by debasing Man to be his *Laughing-stock*, he is cruel in his Scorn and Mockery): Here I might mention his *tyrannical* Ceremonies of the lower order, such as *touch not life*; such were their tedious *Pilgrimages*, as in *Zeilan* their painful *Whippings*; as of the Youth of *Lacedæmon* at the Altar of *Diana*; of their Priests, and that with *knotted* Cords upon their Shoulders as at *Mexico*, and *New-Spain*; their harsh usages in tedious Fastings, stinking Drenches, hard lyings upon Stones, eating Earth, strict forbearances of Wine, and Commerce, their torturings and *manglings* of their Bodies by terrible Lancings and Cuttings, for the effusion of Blood; their dismembring themselves, plucking out their Eyes, mangling their Flesh, to cast in the Idols Face, sacrificing their own Blood, as did the Priests of *Bellona* and *Deasyria*; so did the Kings of *New-Spain* at their Election, as *Montzeuma* the second, who sacrificed by drawing blood from his Ears, and the calves of his Legs. In *Narsinga* and *Bisnagar*, they go their Pilgrimages with *Knives* sticking on their Arms and Legs, till the wounded Flesh festerd. Some cast themselves under the *Wheels* of the Waggon, on which their Idol is drawn in Procession. Yet are all these but small matters, in comparison of the bloody out-rages committed upon Mankind, in the abominable custom of sacrificing Men to him. Of this, many Authors give us a large account, the *Lacedæmonians* to avert the Plague, sacrifice a *Virgin*; the *Athenians* (by the advice of *Apollo*'s Oracle) sent yearly to King *Minos* seven *Males*, and so many *Females* to be sacrificed to appease the wrath of the God, for their killing of *Androgeus*; the *Carthaginians* (being vanquished by *Agathocles* King of *Sicily*) sacrificed two hundred Noblemens Children at once; the *Romans* had every year such sacrifices of Men and Women (of *each* Sex *two*) for a long time; and this was so common among the wiser Pagan Nations, that whensoever they fell into danger, either of War, Sicknesses, or of any other Calamity, they presently (to expiate their Offences against their supposed incensed Gods, and to clear themselves of their present Miseries or Dangers,) sacrificed some mean Persons, who for this reason were called καθάρματα, Expiations; and to this doth the *Apostle* allude, in 1 *Cor.* 4. 13. (as *Budæus*, *Stephanus*, *Grotius*, and many others think) as if he should say, we are as much *despised*, and loaded with Cursings, as those that

1 Kings 18.

Tertul. Aolog. *cap.* 9.

Purchas. Pilgrim. *Part.* 1. *l.* 8. *c.* 10.

Idem *Part.* 1. *lib.* 5. *cap.* 11.

Iphigenia sacrificata, de qua: Sanguine placatis ventos & virgine cæsa. *Virg.*

Plut. Paral. *cap.* 66.

Godwin Moses and Aaron. *l.* 3. *c.* 8.

that are *ſacrificed* for publick *Expiation*. But what cruel uſage may we expect for the poor barbarous Nations of the World, where he had all poſſible advantages for the exerciſe of his bloody Tyranny? many ſad inſtances of this kind are collected by *Purchas* in his Pilgrimage, in his Diſcourſes of *Virginia*, *Peru*, *Braſilia*, *Mexico*, *Florida*, and other places, whoſe Stories of this Subject are ſo terrible, and occur ſo frequently, that they are almoſt beyond all belief; all which for brevities ſake I omit, contenting my ſelf to note one inſtance or two out of the Scripture, 2 *King*. 3. 27. The King of *Moab took his eldeſt Son that ſhould have reigned in his ſtead, and offered him for a Burnt-offering upon the Wall*: this he did (according to the cuſtoms of the *Phœnicians* and others,) being reduced to great ſtraits, as ſuppoſing by this means (as his laſt refuge) to turn away the wrath of his God. Of *Ahaz* 'tis recorded, 2 *Chron*. 28. 3. *That he burnt his Children in the Fire, after the abominations of the Heathen*. That this was not a *Luſtration*, or Conſecration of their Children (though that alſo was uſed) but a real ſacrificing, is without doubt to *Joſephus*, who expreſſeth it thus, He offered his Son as an *Holocauſt*. But whatever *Ahaz* did, 'tis certain the Children of *Iſrael* did ſo; *They offered their Sons and Daughters to Devils*, *Pſal*. 106. 37. And if the *ſacrifices of the dead* which they eat in the Wilderneſs (mentioned *verſ*. 28.) be underſtood of the Feaſts which were made at the *burning of their Children*, as ſome think, (though many underſtand it of their *ſenſleſs dead Gods*, or their *deceaſed Heroes*, or for their *deceaſed Friends*,) then this cruelty had ſoon poſſeſſed them: However, poſſeſs them it did, as appears alſo by the deſcription of their devouring *Moloch*, which the *Jewiſh Rabbins* ſay, was an hollow brazen Image in the form a Man, (ſaving that it had the head of a Calf,) the Arms ſtretched in a poſture of receiving, the Image was heated with fire, and the Prieſt put the Child in his Arms, where it was burnt to death; in the mean time, a noiſe was made with Drums, that the crys of the Child might not be heard, and hence was it called *Tophet*, from *Toph*, which ſignifies a Drum; ſo that the name and ſhape of the Image ſhews that it was uſed to theſe execrable Cruelties.

ὁλοκάυστωσιν.

Lightfoot on *Acts* 7. 43.

Godwin Moſes and Aaron. *l*. 4. *c*. 2.

Theſe Scripture evidences, (if we were backward to credit what Hiſtories ſay of this matter) may aſſure us of the temper and diſpoſition of Satan, and may enable us to believe what bloody work he hath made in the World, which I ſhall briefly ſum up in theſe particulars.

First,

First, These *inhumane*, or rather (as *Purchas* calls them) *overhumane* Sacrifices, were practised in *most* Nations, not only the *Indians*, *Parthians*, *Mexicans*, &c. but *Æthiopians*, *Syrians*, *Carthaginians*, *Grecians*, *Romans*, *Germans*, *French* and *Britanes* used them.

Secondly, These Cruelties were acted not only upon *Slaves* and Captives, but upon *Children*, whose age and innocency might have commanded the compassions of their Parents for better usage.

Thirdly, These Sacrificings were used upon *several* occasions, as at the *sprouting* of their Corn, at the *Inauguration*, *Coronation*, and *Deaths* of their Kings and Noblemen, in time of *War*, *Dearth*, *Pestilence*, or any *danger*; in a word (as the Priests in *Florida* and *Mexico* used to say) when ever the Devil is *hungry* or *thirsty*, that is, as oft as he hath a mind.

Fourthly, In some places the Devil brought them to *set-times* for those Offerings, some were *Monthly*, some *Annual*. The *Latines* sacrificed the *tenth* Child; the *annual* drowning of a Boy and a Girl in the Lake of *Mexico*; the casting of two *yearly* from the *Pons Milvius*, at *Rome* into *Tyber*, are but petty instances in comparison of the rest.

Fifthly, We cannot pass by the *vast number* of Men offered up at *one* time; so thirsty is Satan of Humane blood, that from *one* or *two*, he hath raised the number incredibly high; in some Sacrifices *five*, in some *ten*, in some a *hundred*, in some a *thousand* have been offered up. It was the argument which *Montezuma* the last *Emperour* of *Mexico* used to *Cortez* to prove his strength and greatness by, that he sacrificed yearly *twenty thousand* men, and some years *fifty thousand*. Some have reserved their *Captives* for that end, others have made *War* only to furnish themselves with Men for such occasions.

Sixthly, There are also several *circumstances* of these Diabolical out-rages that may give a further discovery of his cruelty, as that these miserable Creatures thus led to be butchered, have been *loaden* with all the Cursings, Revilings, and contumacious reproaches, as a necessary concomitant of their violent deaths. Thus were those used, who were forced to be the publick καθάρματα, or expiation, for the removal of common Calamities. Death also was not enough, except it had been most *tormenting* in the manner of it, as of those that suffered by the embracements

of

of *Moloch*, the *joy* and *feaſtings* of ſuch Sacrificings (which were in themſelves Spectacles of mourning and ſorrow) were *Cruelties to the Dead*, and a *barbarous enforcement* againſt the *Laws* of Nature in the Living. But the daſhing of the *ſmoaking* Heart in the *Idols face*, and the pulling off the *Skins* from the maſſacred bodies, that Men and Women might *dance* in them, were yet more cruel Ceremonies. And laſtly, In thoſe that have been prepared for thoſe Solemnities, by *delicious Fare*, *gorgeous Ornaments*, and the *higheſt Reverence* or Honours, (as was the manner of ſeveral Countries) yet was this no other than Satan's *inſulting* over their Miſeries, of which we can ſay no otherwiſe, than that his *tendereſt Mercies are Cruelties*.

Seventhly, I may caſt in to the account, that in ſome places Satan (by a ſtrange madneſs of devotion) hath perſwaded ſome to be *Volunteers* in ſuffering theſe Tortures and Deaths. Some have caſt themſelves under the Chariot-Wheels of their Idols, and ſo have been cruſhed to pieces. Some *ſacrifice themſelves* to their Gods, firſt they cut off ſeveral pieces of their Fleſh, crying every time, *For the worſhip of my God, I cut this my fleſh*; and at laſt ſay, *Now do I yield my ſelf to death in the behalf of my God*, and ſo kills himſelf out-right. *Purchas* Pilgr. Part. 1. lib. 5. cap. 11.

Eighthly, It is wonderful to think that the Devil ſhould (by ſtrange *pretexts of Reaſon*) have *ſmoothed* over theſe barbarous Inhumanities, ſo that they have become *plauſible* things in the judgments of thoſe miſerable Wretches. In Piacular Sacrifices, they believed, that except the *life* of a Man were given for the *life* of Men, that the Gods could not be pacified. In other Sacrifices both Euchariſtical and for Atonement, they retained this Principle, that *thoſe things are to be offered to the Gods, that are moſt pleaſing and acceptable to us*; *and that the offering of a Calf or a Pigeon, was not ſutable to ſuch an end.* This Maxim they further improved by the addition of another of the ſame kind, *that if it were fit to offer an Humane Sacrifice, it muſt alſo be innocent, and conſequently little Children are the fitteſt for ſuch a purpoſe.* And ſome have alſo conjectured, that the Devil hath not been a wanting to *improve* the example of *Abraham* ſacrificing his Son, or the Law in *Levit.* 27. 28. or the Prophecies concerning the death of Chriſt, as the great Sacrifice of Atonement, to *juſtify* and warrant his Helliſh Cruelty. In ſome caſes, *Cruelty* hath ariſen from the very *Principles of Reverence and Love* which Children have to Parents, and Friends

Pro vitâ hominum niſi vita hominis reddatur, non poſſe deorum numen placari, arbitrantur. *Jean D'Eſpan.* Popular Errors. cap. 19.

Vid. *Lud. Capel.* de voto *Jephtæ.* §. 9. Vid. *Pool* Synopſ. Crit. on 2 *King.* 3. 27.

to Friends, as in *Dragoian*, when any are sick, they send to their Oracle to know whether the Parties shall live or die; if it be answered they shall die, then their Friends strangle them, and eat them; and all this from a kind of Religious respect to their Kindred, to preserve (as they imagine) their Flesh from putrifaction, and their Souls from torment. The like they do at *Java-major*, when their Friends grow old and cannot work, only they eat not their own Friends, but carry them to the Market and sell them to those that do eat them.

Purchas Pilg. Part 1. l. 5. c. 16.

Purchas ibid.

Lastly, Let us call to mind *how long* the Devil domineer'd in the World at this rate of cruelty. When the World grew to a freer use of Reason, and greater exercise of Civility, they found out ways of mitigation, and changed these barbarous Rites, into more tolerable Sacrifices; as in *Laodicea*, they substituted an *Hart* to be sacrificed instead of a *Virgin*; in *Cyprus*, an *Ox* was put instead of a *Man*; in *Egypt*, *Waxen-Images* instead of *Men*; Images of *Straw* at *Rome* were cast into *Tyber* in the place of living Men; and the terrible burnings of *Moloch*, (which was not peculiar only to the Nations near to *Canaan*, but was in use also at *Carthage*, and found in the *American Islands* by the *Spaniards*; the like Brazen-Images were also found in *Lodovicus Vives* his time by the *French*, in an *Island* called by them *Carolina.*) These were at last changed into a *Februation*, and instead of burning their Children, they only passed them betwixt two Fires; but it was long before it came to this. In the time of *Socrates*, Humane Sacrifices were in use at *Carthage*, and they continued in the *Roman* Provinces till the time of *Tertullian*, *Eusebius* and *Lactantius*: Though they had been severely forbidden by *Augustus Cæsar*, and afterward by *Tiberius*, who was forced to crucify some of the Priests that dared to offer such Sacrifices, to affright them from those barbarous Customs. In other places of the World, how long such things continued, who can tell, especially seeing they were found at *Carolina* not so very long since?

Diod. Siculus. Biblioth. l. 20. *Lod. Vives* on *Aug.* De Civ. Dei. l. 7. c. 19.

How impossible is it to cast up the *total Sum* of so many large *Items*? when these terrible customs have had so *general* a practice in *most* Nations, upon so *many* occasions, upon such seeming *plausible Principles*, when such *great* numbers have been destroyed at *once*, and these usages have been *so long* practised in the World, and with such *difficulty* restrained, what vast multitudes of Men must we imagine have been consumed by Satans execrable cruelty?

Sixthly,

Sixthly, There remains one inſtance more of the Devils Cruelty, which is yet different from the former, which I may call his *Perſonal Cruelties*, becauſe they are acted by his own *immediate Hand* upon certain of his Vaſſals, without the help or interpoſure of Men, who (in moſt of the forementioned caſes) have been as Inſtruments acted by him. Here I might take notice of his fury to thoſe that are *poſſeſſed*, ſome have been as it were *racked* and tortured in their Bodies, and their Limbs and Members ſo diſtorted, that it hath been not only matter of *Pity* to the Beholders to ſee them ſo abuſed, but alſo of *Admiration*, to conſider how ſuch abuſes ſhould be conſiſtent with their lives, and that ſuch rendings and tearings have not quite ſeparated the Soul from the Body. In the *Goſpels* we read of ſome ſuch *caſt into the Fire*, and *into the Water*. Others, converſing *with Tombs* and *Sepulchers* in the *cold* nights without *Cloaths*, and all of them ſpoken of as Creatures ſadly tormented, and *miſerably vexed*. The Hiſtories of later days tell us of ſome, that vomited *crooked Pins*, *pieces of Leather*, *Coals*, *Cloth*, and ſuch like. Of others *ſnatched* out of their Houſes, and tired even to fainting, and waſte of their Spirits, as *Domina Roſſa*, (mentioned by *Bodin*,) with a great many more to this ſame purpoſe. We may take a view of his dealing with *Witches*, who (though he ſeem to gratify them in their Tranſportations from place to place, and in their Feaſtings with Muſick and Dancings,) are but cruelly handled by him very often; the very Work they are put upon (which is the deſtruction of Children, Men, Women, Cattle, and the Fruits of the Earth,) is but a *baſe Imployment*; but the account he takes of them, of the full performance of their Enterprizes, and the cruel Beatings they have of him, when they cannot accompliſh any of their Revenges, is no leſs than a *ſevere* Cruelty: He gives them no reſt, unleſs they be doing Hurt; and when they cannot do it to the Perſons deſigned, they are forced to do the ſame Miſchief to their *own* Children, or Relations, that they may gratifie their Tyrannical Maſter. *Bodin* relates the Story of a *French Baron*, (who was afterward put to death for Witchcraft) that after he had killed *eight* Children, was at laſt upon a deſign of ſacrificing his *own Child* to the Devil: and if at any time they grew *weary* of ſo execrable a Slavery, or confeſs their Wickeneſs, they are ſo miſerably tormented, that they chuſe rather *to die than live*: And what elſe but Cruelty can theſe Slaves expect from him, when the *Ceremo-* Pag. 180.

nies of their Entrance into that curſed Service, betokens nothing elſe; for their Bonds and Obligations are uſually writ, or ſubſcribed with their *own Blood*; and ſome Magical Books have been writ with the *blood* of many Children, beſides the farewel that they have of him at their uſual Meetings, is commonly this thundering Threatning, *Avenge your ſelves, or you ſhall die.* All theſe particulars are collected from the Confeſſions of Witches, by *Bodin*, *Wierus*, and others.

But leaving theſe, Let us further enquire into Satan's Carriage toward thoſe, that in *America*, and other dark and barbarous Places know no other God, and give their devouteſt worſhip to him. To thoſe he is not ſo kind as might be expected, but his conſtant way is, to *terrifie* and *torment* them; inſomuch, that ſome know no other reaſon of their worſhip, but that he may *not hurt them:* And ſince the *Engliſh-Colonies* went into theſe Parts, theſe *Americans* have learned to make this diſtinction between the *Engliſhman*'s God and theirs, that theirs is an *evil God*, and the other a *good God*; though that diſtinction in other places, is in the general, far more ancient; where they acknowledge *two Gods*, one good, the other bad, and the worſe the God is, the *ſaddeſt*, moſt *mournful* Rites of ſacrificing were uſed, as in *Caves*, and in the *Night*, the manner of the Worſhip fitly expreſſing the nature of the God they ſerved. Our Countrymen have noted of the Natives of *New-England*, that the Devil appeared to them in *ugly Shapes*, and in hideous Places, as in *Swamps* and *Woods.* But theſe are only the Prologue to the *Tragedy* it ſelf, for they only ſerve to impreſs upon the minds of his Worſhippers, what Cruelties and Severities they are to expect from him; and accordingly he often lets them feel his hand, and makes them know, that thoſe dark and diſmal *Preludiums* are not for nothing. for ſometime he appears to the Worſhippers, *tormenting* and *afflicting* their Bodies, *tearing the Fleſh from the Bones*, and *carrying them away quick* with him: ſometime *ſix* have been carried away at once, none ever knowing what became of them. By ſuch bloody acts as theſe, he kept the poor *Americans* in Fear and Slavery; ſo that as bad a Maſter as he is, they durſt not but pay their Homage and Service to him. All theſe particulars being put together, will ſhew we do the Devil no wrong, when we call him Cruel.

Porphyrius l. 2. De Abſtinent. *Plutarchus. Lod. Vives* in Aug. De Civ. Dei. l. 8. c. 13.

Wonder working. prov. for N. E. lib. 1. cap. 10.

CHAP.

CHAP. VII.

Of Satan's Diligence in ſeveral Inſtances. The Queſtion about the Being of Spirits and Devils handled. The Sadducees Opinion diſcovered. The Reality of Spirits proved.

THe laſt particular obſerved in the Text, is his Diligence. This adds force and ſtrength to his Malice, Power, and Cruelty, and ſhews they are not idle, dead, or *unactive Principles* in him, which (if they could be ſo ſuppoſed) would render him leſs hurtful and formidable. This I ſhall diſpatch in a few Inſtances, noting to this purpoſe.

Firſt, His *Pains* he takes in *hunting* his Prey, and purſuing his Deſigns: 'Tis nothing for him to *compaſs Sea and Land*, to labour to the utmoſt in his Imployment; 'tis all his Buſineſs to tempt and deſtroy, and his whole heart is in it. Hence Intermiſſion or Ceſſation cannot be expected, he *faints* not by his labour, and his labour with the ſucceſs of it, is all the delight we can ſuppoſe him to have: ſo that being puſhed and hurried by the Helliſh Satisfactions of *deadly Revenge*, and having a *ſtrength* anſwerable to thoſe *violent Impulſes*, we muſt ſuppoſe him to undergo (with a kind of pleaſing willingneſs) all imaginable *Toyl* and *Labour*. If we look into our ſelves we find it true, to our no ſmall trouble and hazard: Doth he at any time *eaſily* deſiſt, when we give him a Repulſe? Doth he not come *again and again*, with often and impudently repeated Importunities? Doth he not carry a Deſign in his Mind for *Months* and *Years* againſt us? and when the Motion is not *feaſible*, yet he *forgets* it not, but after a long Interruption begins again where he left: Which ſhews that he is big with his Projects, and *his Mind hath no reſt*: He ſtretcheth out his Nets all the day long: We may ſay of him, that he *riſeth up early, and ſitteth up late* at his work, and is content to labour in the *very Fire*, ſo that he might but either *diſturb* a Child of God, or *gain* a Proſilyte.

Secondly,

Secondly, Diligence is not only discovered in Laboriousness, but also in a *peculiar readiness* to espy, and to close in with fit occasions, which may in probability answer the End we drive at. In this is Satan admirably diligent, no occasion shall slip, or through inadvertency escape him: No sooner are opportunities *before us*, but we may perceive him *suggesting* to us, *Do this, satisfie that Lust, take that Gain, please your selves with that Revenge.* No sooner obtains he a Commission against a Child of God, but presently he is upon his Back, as he dealt with *Job*, he lost no time, but goes out immediatly from the presence of the Lord and fals upon him. Besides what he doth upon *solemn* and extraordinary Occasions, these that are common and ordinary, are so carefully improved by him that every thing we *hear* or *see* is ready to become our *snare*, and Satan will assay to tempt us by them, though they lye something *out of the way* of our Inclination, and be not so likely to prevail with us.

Thirdly, 'Tis also a Discovery of his Diligence, that he never fails to pursue every *advantage* which he gets against us, to the *utmost*. If the occasion, and motion thereupon encline us, so that if we are perswaded by them, he follows it on, and is not satisfied, with either a *lower degree* of acting sinfully, or with *one* or *two* acts; but then he presseth upon us to *sin to the height*, with the greater contempt of God, and grievance of his Spirit, the greater scandal and offence to our Brethren, and having once caused us to *begin*, he would never have us to make *an end*. His Temptations roll themselves upon us, like the *breaking in of Waters*, which by the fierceness of their current, make a *large way* for more to follow. He knows how to improve his *Victories*, and will not thorow Slothfulness, or Pity, neglect to compleat them. Hence it is, that sometimes he reaps a *large Harvest* where he had *sowen little*, and from *one* Temptation, not only wounds the soul of him that *committed* it, but endevours to diffuse the Venom and Poysonous Steam of it to the *Infection of others*, to the disgrace of Religion, the hardning the Hearts of wicked Men, and the turning the Ignorant out of the way of Truth. In like manner, if he perceive the Spirits of Men grow distempered and wounded, he then plyes them with Threatnings, fills them with all manner of Discouragements, dresseth every Truth with the worst appearance, that it may be apprehended otherwise than it is, and puts such Interpretations on all Providences, that every thing may

augment

augment the ſmart of the Wound till they be overwhelmed with Terrors.

Fourthly, The *various ways* which he takes, ſhews alſo his Diligence; if one Plot take not, he is immediately upon another; he confines not himſelf to *one* Deſign, nor to *one* Method; but if he find one Temptation doth not reliſh, he prepares another more *ſutable*; if *Covetouſneſs* doth not pleaſe us, then he urgeth to *Profuſeneſs*; if *Terrors* do not affright us to diſpair, then he abuſeth *Mercies* to make us careleſs and preſuming. If we are not content to be *openly* Wicked, then he endeavours to make us *ſecretly* Hypocritical, or Formal; ſometime he urgeth Men to be *Prophane*, if that hit not, then to be *Erronious*; if he cannot work by one Tool, then he takes another, and if any thing in his way diſguſt, he will not urge it over-hard, but ſtraight takes another courſe; ſuch is his Diligence, that we may ſay of him (as it was ſaid of *Paul* upon a better ground) he will *become all things to all Men, that he may gain ſome.*

Fifthly, Diligence will moſt ſhew it ſelf when things are at the *greateſt hazard*, or when the *hopes* of ſucceſs are *ready to bring forth*. In this point of diligence our Adverſary is not wanting, if Men are upon the *point* of Errour or Sin, how induſtriouſly doth he labour to bring them *wholly* over, and to ſettle them in Evil? one would think at ſuch times he laid aſide all other buſineſs and only attended this: How frequent, inceſſant, and earneſt are his Perſwaſions and Arguings with ſuch? the like diligence he ſheweth in obſtructing, diſturbing, and diſcouraging us, when we are upon our greateſt Services, or near our greateſt Mercies, what part of the day are we more wandring and vain in our thoughts, (if we take not great care) than when we ſet about Prayer? at other times we find ſome more eaſe and freedom in our Imaginations, as if we could better rule or command them; but then (as if our thoughts were only confuſion and diſorder) we are not able to maſter them, and to keep the door of the heart ſo cloſe, but that theſe troubleſome unwelcome gueſts will be crouding in, is impoſſible: Let us obſerve it ſeriouſly, and we ſhall find that our thoughts are not the ſame, and after the ſame manner impetuous at other times as they are, when we ſet about holy things, which ariſeth not only from the *quickneſs* of our *Spiritual Senſe* in our readier obſervation of them at that time, but alſo from the Devils *buſie Moleſtation*, and ſpecial diligence againſt us

on

on such occasions. Besides, when he foresees our Advantages or Mercies, he bestirs himself to prevent or hinder us of them; if Ministers set themselves to study and preach Truths that are more *piercing*, *weighty* or *necessary*, they may observe more *molestations*, *interruptions*, or *discouragements* of all sorts, than when they less concern themselves with the business of the souls of Men. He foresees what *Sermons* are provided, and often doth he upon such foresight endeavour to turn off *those* from hearing, that have *most need*, and are most likely to receive benefit by them. Many have noted it, that those *Sermons* and Occasions that have done them most good, (when they came to them) they have been some way or other most *dissuaded from*, and *resolved* against before they came; and then when they have broken through their strongest hindrances, they have found that all their obstruction was Satans *diligent foresight*, to hinder them of such a Blessing as they have (beyond hope) met withal. The like might be observed of the constant *returns* of the *Lords day*, if Men watch not against it, they may meet with more than ordinary, either *Avocations* to prevent and hinder them, or *Disturbances* to annoy and trouble, or *bodily Indispositions* to incapacitate and unfit them: And 'tis not to be contemned, that some have observed themselves more apt to be *Drousie*, Dull or Sleepy *on that day*. Others have noted greater *bodily Indispositions* then ordinarily, than at other times; all which make no unlikely conjecture of the Devils special diligence against us on such occasions.

Let's cast in another instance to these, and that is, Of those that are upon the *point of Conversion*, ready to forsake Sin for Christ. Oh! what pains then doth the Devil take to keep them back? He visits them every Moment with one hindrance or other; sometimes they are tempted to *former Pleasures*, sometime affrighted with *present Fears* and *future Disappointments*; sometime discouraged with *Reproaches*, Scorns and Afflictions that may attend their alteration; otherwile *obstructed* by the perswasion or threatning of *Friends* and old Acquaintances; but this they are sure of, that they have never *more Temptations*, and those more *sensibly* troubling than at that time; a clear evidence that Satan is as Diligent as Malicious. I should now go on to display the Subtilty of this Powerful, Malicious, Cruel and diligent Adversary. There is but one thing in the way, which hitherto I have taken for granted, and that is, *Whether indeed there be any such things as*

Devils

Devils and wicked Spirits, or that theſe are but Theological Engines contrived by Perſons that carry a good will to Morality, and the publick Peace, to keep Men under an awful fear of ſuch Miſcarriages, as may render them otherwiſe a Shame to themſelves, and a Trouble to others. It muſt be acknowledged a tranſgreſſion of the rules of *Method* to offer a proof of that now, which (if at all) ought to have been proved in the *beginning* of the Diſcourſe: And indeed the queſtion at this length, whether there be a Devil, hath ſuch affinity with that other (though for the *matter* they are as different as *Heaven* and *Hell*) *whether there be a God*, that as it well deſerves a confirmation, (for the uſe that may be made of it to evidence that there is a God, becauſe we feel there is a Devil,) ſo would it require a ſerious endeavour to perform it ſubſtantially. But it would be not only a needleſs labour, to *levy an Army* againſt profeſſed *Atheiſts*, who with high ſcorn and deriſion roundly deny both God and Devils; ſeeing others have frequently done that, but alſo it would occaſion too large a digreſſion from our preſent deſign. I ſhall therefore only ſpeak a few things to thoſe that *own a God*, and yet deny *ſuch a Devil* as we have deſcribed, and yet not to all of theſe neither; for there were many Heathens who were confident Aſſertors of a Deity, that nevertheleſs denied the Being of Spirits, as *ſevered from Corporeity*; and others were ſo far from the acknowledgment of *Devils*, that they confounded them in the *number of their Gods*; others there were, who gave ſuch credit to the frequent relations of Apparitions, and diſturbances of that kind, that many had atteſted and complained of, that they expreſſed more Ingenuity than *Lucian*, (who pertinaciouſly refuſed to believe, becauſe he never ſaw them,) and yet though they believed ſomething of reality, in that that was the affrightment and trouble of others, they nevertheleſs aſcribed ſuch extraordinary things to *Natural Cauſes*: Some to the powers of the *Heavens* and Stars in their Influences upon Natural Bodies, or by the *mediation* of certain Herbs, Stones, Minerals, Creatures, Voices and Characters, under a ſpecial obſervation of the *motion* of the Planets. Some refer ſuch things to the *ſubtilty and quickneſs* of the *Senſes*, of hearing and ſeeing, which might create Forms and Images of things, or diſcover (I know not what) Reflections from the Sun and Moon. Some fancy the Shapes and Viſions to be *exuviæ*, thin *Scales* or Skins of *Natural* things, giving repreſentations of the Bodies that caſt them off, or *Exha-*

The Peripateticks.
Porphyrius.
Aug. De Civ. Dei. l. 10. c. 11.
Galen.
Pomponatius.
Epicureans.

Cardan. *Academicks.* *lations* from Sepulchres representing the shape of the Body. Others make them the *Effects* of our untrusty and *deceitful Senses*, the debility and corruption whereof, they conclude to be such, and so general, that most Men are in hazard to be imposed upon by delusive Appearances. But with far greater shew of likelihood, do some make all such things, to be nothing else but the *Issues of Melancholly and corrupt Humors*, which makes Men believe they hear, see, and suffer strange things, when there is nothing near them; or really to undergo strange fits, as in *Lunacy* and *Epilepsy*. Leaving these Men as not capable of Information from Scripture evidence, because disowning it: Let us enquire what mistaken apprehensions there have been in this Matter, among those that have pretended a reverence to, and belief of Scripture: The *Sadducees* deserve the first place, because they are by name noted in Scripture to have *denied the Resurrection*, and to have *affirmed that there is neither Angel nor Spirit*, Acts 23. 8. Matth. 22. 23.

Averroes.

Cassius ad Brutum ex *Plutarch.* in vita Bruti.

This opinion of theirs (could we certainly find it out) would make much for the confirmation of the Truth in question, seeing (what ever it was) it is *positively condemned* in Scripture, and the contrary asserted to be true. Many (and that upon considerable grounds) do think, that they do not deny absolutely that there were any *Angels at all*, but that acknowledging that something there was which was *called* an *Angel*, yet they imagining it to be *far otherwise* than what it is indeed, were accused justly for denying such a *kind of Angels* as the Scripture had every where asserted and described: For considering that they owned *a God*, and (at least) the *five Books of Moses*, if not all the other Books of the Old Testament, (as *Scaliger* and others judge, not without great probability, for neither doth the Scripture, nor *Josephus*, mention any such thing of the Prophets) it is unimaginable that they would altogether deny that there was *Angel or Spirit* at all. They read of *Angels* appearing to *Lot*, to *Abraham*, and met with it so frequently, that believing *Scriptures* to be *true*, they could not believe *Angels* to be an *absolute fiction*, for *one Fable* or Falsity in Scripture (which so highly asserts it self to be an *unerring Oracle* of the true God) must of necessity have *destroyed* the credit of all, and rendred them as justly suspected to be true in *nothing*, when apparently false or fabulous in *any thing*.

Vid *Spanhem.* dub. Evang. Part 3. dub. 29.

Again, If we call to mind what *Apprehensions* they had of *God*, (which all consent they did acknowledge) we might more easily imagine

imagine what apprehenſions they had of *Angels*, for in regard that *Moſes* made mention of *Gods Face* and *Back-parts*, and that frequently *Hands* and other *parts* of Mans Body were attributed to him, they concluded God to be *Corporeal*; and ſeeing the *beſt* of Creatures which God created cannot be ſuppoſed to have a more *noble Being* than was that of their *Creator*, and at the utmoſt, to be made according to the *Pattern* of his own *Image* and likeneſs, they might upon this Bottom eaſily fix a denial of *Incorporeal Spirits*, and by conſequence, that the *Soul of Man* was *mortal*, and therefore that there could be no *Reſurrection*; ſo that the nature of *Angels* being deſcribed under the notion of *Spiritual Subſtances*, they are judged to deny any ſuch thing, ſuppoſing that to be *Incorporeal*, was as much as *not to be at all*; and yet it were unreaſonable to deny, that they had not ſome *Interpretation* for thoſe paſſages of Scripture that mentioned *Angels*, which in their apprehenſions might be ſome *Salvo* to the truth of thoſe Hiſtorical Writings, which they acknowledged, but what that was, we are next to conjecture: And indeed *Joſephus* by a little hint of their Opinion ſeems to tell us, that they did not ſo much deny the *Being of the Soul* as the *permanency* of it, and ſo by conſequence they might not ſo much deny *abſolutely the exiſtence* of Spirits as their *Natural Being and continuance*. Something there was that was called by the name of *Angel*, (that they could not but own) and that this muſt be a *real*, and not an *imaginary* thing, is evident from the *real Effects* and things done by them; yet obſerving their *appearances* to have been upon ſome *ſpecial* occaſion, and their *diſappearing* to have been on a *ſudden*, they might conjecture them to be *created by God for the preſent ſervice*, and then *reduced to nothing* when that ſervice was done.

Exod. 33.

Lib. 2. de Bello Jud. c. 7. Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς ὑπὸ γῆν τιμωρίας καὶ τιμὰς ἀναιρεῖται.

Their Opinion then of Angels ſeems to be one of theſe *two*, Either that they were *Corporeal Subſtances* created upon a *ſpecial emergency*, but not *permanent* Beings; or that they were but *Images* and *Impreſſions* ſupernaturally formed in the *Fancy* by the ſpecial *Operation* of God, to ſignify his Mind and Commands to Men, upon which they might fitly be called God's *Meſſengers* and *Miniſters*. I put in this laſt into the conjecture, becauſe I find it mentioned by *Calvin*, as the Opinion of the *Sadducees*, but both are noted by *Diodate* on *Acts* 23. 8. as with equal probability belonging to them; his words are, *They did not believe they were ſubſiſting and immortal Creatures, but tranſitory Apparitions, or ſome divine*

Inſtit: l. 1. c. 14. §. 9. Fuit illa quidem olim Sadducæorum opinio, per Angelos nihil deſignari quam vel motus quos Deus hominibus aſpirat, vel ea quæ edit virtutis ſuæ ſpecimina.

Divine Actions and Motions to produce some special and notable Effect.

Others also have been lately *hammering* out the *same apprehension* concerning Angels, and profess themselves delivered from it with great difficulty, differing only in this from some of the Heathens before mentioned, that what those ascribed to the *Puissance* of the Stars, Natural Powers, or to weakness of Senses and corrupt Humors, they (by the advantage of the general notions of Scripture) have *ascribed to God*, putting forth his *Power upon the Minds and Fancies of Men*, or working by the *Humours* of the Body: upon this foundation they will easilier make bold with Devils to deny, if *not their Being, yet their Temptations*, imagining that we may possibly do him wrong, in fathering upon him these Sollicitations and Provocations to Sin, which we by experience find to be working and acting upon our Minds, thinking that our own *Fancies* or Imaginations may be the *only Devils* that vex us; and this they more readily hearken to, from the nature of *Dreams* and Visions which happen to Men in an ordinary Natural way, where our Fancies *play* with us as if they were *distinct* from us: as also from this consideration, that the *Lunatick*, *Epileptick* and *Frenzical* Persons are in Scripture called Demoniacks, as *Matth.* 17. 15. with *Luk.* 9. where the Person is called *Lunatick*, and yet said to be taken and *vexed by a Spirit:* so also *Joh.* 10. 20. he hath *a Devil, and is mad:* But these reasonings can do little with an intelligent considering Man, to make him deny what he so really feels, and is so often forewarned of in Scripture: for suppose these were called *Demoniacks* by the *Vulgar*, it doth not compel us to believe they were so. Men are apt to *ascribe* Natural Diseases to Satan, and Christ did not concern himself to *cure their Misapprehensions, while he cured their Diseases.* This *some* suggest as a Reason that may answer many Cases, though indeed it cannot answer that of *Matth.* 17. because *vers.* 18. 'tis said expressly that *Jesus rebuked the Devil, and he departed out of him*, which would not have been proper to have been spoken on the account of Christ by the Evangelist, to express the *cure of a Natural Disease*, for so would he unavoidably have been rendred guilty of the same mistake with the *Vulgar*. But if we should grant, that divers mentioned under the name of *Demoniacks*, were Men disturbed with *Melancholly*, or the *Falling-Sickness*, all were not so; for those in *Matth.* 8. 31. *besought Christ after their ejection*, to have liberty *to go into the Herd of Swine*: so that if

Hobs Lev. c. 34. p. 212. & 214.

Dr. *More*'s Mystery Godliness. l. 4. c. 6. §. 10.

Mr.

Mr. *Mede* intended to assert, that all *Demoniacks* were no other than *mad Men*, and *Lunaticks*: I question not but he was mistaken, and by his reason, not only must *mad Men* and *Lunatick Persons* pass for *Demoniacks*, but *all Diseases whatsoever*: for the *Blind* and *Dumb* were called also *Demoniacks*, *Matth.* 9. 32. and 12. 22. But the matter seems to be this, that where Men were afflicted with *such Distempers* Satan *took the advantage* of them, and acted the *Possessed* accordingly; as he frequently takes the *advantage* of a *Melancholly Indisposition*, and works great Terrors and Affrightments by it, as in *Saul*, or at least that, where he possessed, he *counterfeited* the fits and furies of those *Natural* Distempers, and acted, some like *mad Men*, and others he made *Dumb and Deaf*, (which seems to have been the case of those in *Matth.* 9. and 12. where the *deafness and dumbness* did *depend* upon the *Possession*, and was *cured* with it:) others were made to *fall on a sudden into Fire or Water*, as those that are *Epiletick*, and therefore might such be called both *Lunatick*, or *Epileptick*, and also *possessed with a Devil*. Lib. 1. p. 85. on *Joh.* 10. 20.

As to that reason which some fetch from *Dreams*, 'tis rather a *Dream* than a *Reason* against the Being of Devils, seeing the *Effects* of these Infernal Spirits are *far otherwise*, than the utmost of what can be imagined to be acted upon the *Stage of Imaginations*; so that the *real* and *permanent* Being of Devils may be easily proved:

First, From those *real Acts* noted to be done by Angels and Devils. The *Angels* that appeared to *Lot*, were *seen* and entertained in the Family, *seen* and observed by the *Sodomites*. Those that appeared to *Abraham* were more than fancied Appearances, in that they *eat and drank* with him. The Devil *conveyed* Christ from place to place, this could not be a fancy or Imagination: their begging leave to go *into the Swine*, shews them real Existences.

Secondly, From the *real Effects* done by them. We have undoubted Testimonies of Men really *hurt* and tormented by Satan. Of some *really snatch'd* away, and carried a great distance from their Dwellings. Of others *possessed*, in whom the Devil *really speaks audible Voices*, and *strange Languages*, gives notice of *things past*, and sometime of *things to come*. The *Oracles* of the Heathen, (which however they were for the most part false or delusory, yet) in that they were *responses* from *Images* and Idols, were more than *Phantasms*.

Thirdly,

Thirdly, From what the *Scripture speaks* every-where of them. Of their *Malice* and *Cruelty*. That Devils are *Murtherers* from the beginning. Their *daily waiting* how they may devour. Their *Arts*, *Wiles* and *Stratagems*. Their *Names* and Appellations, when stiled *Principalities*, *Powers*, *Spiritual Wickednesses*. *The Prince of the Power of the Air*, and a great many more to that purpose, shew that without apparent folly and dotage, we cannot interpret these of *Motions* only upon the minds and fancies of Men: Besides, the Scripture speaks of the *Offices* of *good Angels*, as their *standing continually before the Throne*, their *beholding the face of God*, their *accompanying Christ at his second coming*, their *gathering the Elect from the four Winds*, &c. which cannot be understood of any thing else, but real and permanent beings; and this is also an evidence that Devils are, seeing the Scripture mentions their *fall*, and their *punishment*.

Dan. 7. 10.

Fourthly, Seeing also the Scripture condemned the Opinion of the *Sadducees*, the *contrary* of that Opinion must be true; and expressly in *Acts* 12. 9. That which was done by an *Angel*, is opposed to what might be *Visional or Imaginary*.

Fifthly, The reality of Devils, and their Malignity hath been the opinion of *Heathens*. For there is nothing more common among them than the belief of *inferiour Deities*, which they called δαίμονες or δαιμόνια, that is Devils; and notwithstanding that they supposed these to be *Mediators* to the supream Gods, yet they learned to distinguish them into *good* and *evil*. The *Platonists* thought that the souls of *Tyrants* after death became *Lemures & Larvæ*, that is *hurtful Devils*; and at last, the name *Devil* became of so *bad* a signification, that to say, *thou hast a Devil*, was Reproach and not Praise; but what these groped at in the dark, the Scripture doth fully determine, using the word Devil only for a *Malignant Spirit*.

Mede Apost. latter Times, p. 19.

August. de Civ. Dei. l. 9. c. 11. & c. 19.

CHAP.

CHAP. VIII.

Of Satan's Cunning and Craft in the general. Several Demonstrations proving Satan to be Deceitful; And of the Reasons why he makes use of his Cunning.

WE have taken a survey of our Adversaries *Strength*, and this will open the way to a clearer discovery of his *Subtilty* and Craft, which is his great *Engine* by which he works all his Tyranny and Cruelty in the World, to the ruine or prejudice of the souls of Men; of which the Apostle (in 2 *Cor.* 2. 11.) speaks, as a thing known by the common experience of all discerning Persons; his way is to over-reach and take *Advantages*, and for this end he useth *Devices*, and *Stratagems*, which is a thing so ordinary with him, that none can be ignorant of the truth of it; *We are not ignorant of his Devices.* 2 Cor. 2. 11.

This (before I come to the particulars) I shall prove and illustrate in the general, by the gradual procedure of these few following Considerations.

First, All the Malice, Power, Cruelty, and Diligence of which we have spoken, with all the advantages of Multitude, Order and Knowledge, by which these cruel Qualifications are heightned. These are but his *Furniture* and Accomplishment which fit him for his subtile Contrivances of Delusion, and make him able to deceive, neither hath he any *use* of his Power and Knowledge but in reference to *Deceit*, in *Eph.* 6. 11, 12. (which is a place wherein the Apostle doth of purpose present Satan in his way of dealing with Men) his whose practice is set forth under the term and notion of *Arts* and *Wiles*; *that you may be able to stand against the Wiles of the Devil.* This is the whole work of Satan, against which the furniture of that Spiritual Armour is requisite; and lest any should think that his Power or Wickedness are other distinct things in him, which are to be provided against by other means of help, he presently adds, that these are no otherwise used by him but in *order* to his *Wiles* and Cunning, and therefore not

to be looked upon as *distinct*, though indeed to be considered in *conjunction* with his Subtilty and Cunning, as things that make his Wiles the more dangerous and hazardous; *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high places*; which words do but strengthen the Apostles Warning and Caution about the forementioned Wiles, which are therefore the more carefully to be observed and watched against, because his *Power* is so great that he can *contrive* Snares with the greatest *Skill* and Art imaginable; and his *Wickedness* is so great, that we cannot expect either *Honesty* or *Modesty* should restrain him from making the *vilest* and most disingenuous Proposals, nor from *attesting* a conveniency or goodness in his Motions, with the highest *confidence* of most notorious *Lying*.

Secondly, The *Subtilty* that the Scriptures do attribute to *Sin*, or to the *Heart*, is mostly and chiefly intended to *reflect* upon Satan as the *Author* and Contriver of these Deceits. In *Heb.* 3. 13. there is mention of the *deceitfulness of Sin*, but 'tis evident that something else (besides Sin) is intended, to which Deceitfulness must be properly ascribed; for Sin being (as most conclude) formally a *Privation*, or if we should grant it a *Positive Being*, (as some contend,) yet seeing the highest notion we can arrive at this way, (excluding but the figment of *Flacius Illiricus*, who seems to make *Original* Sin *indistinct* from the very *Essence* of the Soul) is but to call it an *Act*. Deceitfulness cannot be properly attributed to it, but with reference *to him* who *orders that Act* in a way of Deceitfulness and Delusion, which ultimately will bring it to Satans door: if here the deceitfulness of Sin be devolved upon the Subject, then it runs into the same sense with *Jer.* 17. 9. *The Heart is deceitful above all things*: But why is the deceitfulness fixed upon the Heart? The ground of that we have in the next words, it is deceitful, because it is wicked, *desperately wicked*. But who then inflames and stirs up the Heart to this Wickedness? Is it not Satan? Who then is the proper Author of Deceit but he? 'Tis true indeed, that our Hearts are proper Fountains of Sin, (and so may be accused possibly in some cases where Satan cannot be justly blamed;) yet if we consider Deceitfulness as a *Companion* of every Sin, though our *Hearts* be to be blamed for the Sin, Satan will be found guilty of the *deceitfulness*. It may be said a Man complyes with those things which are intended for his delusion, and

Vid. *Barlow Exer. Metaph.* Exer. 2.

Flac. Script. Tract. 6 p. 479.

and ſo *improperly* by his negligence may fall under blame of *ſelf-deception*, but 'tis unimaginable that he can *properly* and formally intend to *deceive himſelf*. Deceit then not being from Sin, nor our ſelves properly, can find out no other Parent for it ſelf than Satan. Beſides this, that theſe Texts, upon a rational Enquiry do charge Satan with the deceitfulneſs of Sin: they do over and above point at the known and conſtant way of Satan, working ſo *commonly* by Deluſion, that Deceitfulneſs is a cloſe *Companion* of *every* Sin. The *deceitfulneſs of Sin*, is as much as *the deceitfulneſs of every ſin*. Nay further, that Text of *Jer.* 17. ſhews this Deceitfulneſs not to be an ordinary Sleight, but the greateſt of all Deceits *above meaſure*, and of an unſearchable depth or Myſtery, *who can know it?*

Thirdly, All *Acts* of Sin (ſome way or other) come thorow Satans *Fingers*. I do not ſay that all Sin is Satan's proper off-ſpring, for we have a curſed ſtock of our own; and it may be ſaid of us, (as elſewhere of Satan,) ſometime we ſin out of our *own* Inclination and Diſpoſition; yet in every Sin, whether it ariſe from us, or the World, Satan blows the ſparks, and manageth all. As *David* ſaid to the Woman of *Tekoah*, Is not the hand of *Joab* with thee in all this? So may we ſay, is not the hand of Satan with thee in every Sin thou committeſt? This is ſo eminently true, that the Scripture *indifferently* aſcribes the Sin ſometimes *to us*, ſometimes *to the Devil*. It was *Peter's* ſin to tempt Chriſt to decline Suffering, yet Chriſt repelling it with this Rebuke, *Get thee behind me Satan*, doth plainly accuſe both *Peter* and Satan. 'Tis the perſonal ſin of a Man to be angry, yet in ſuch acts he *gives place to the Devil*, both Man and Satan concur in it. *Paul's Thorn in the Fleſh* (what ever Sin it was) he calls *Satans Meſſenger*: he that ſubmits not to God, doth in that comply with Satan; as on the contrary, he that doth *ſubmit* himſelf to *God*, doth *reſiſt the Devil*.

Matth. 16. 23.

Ephes. 4. 26.

2 Cor. 12. 7.

Jam. 4. 7.

Neither doth that expreſſion of the Apoſtle, *Jam.* 1. 14. *Every man is tempted when he is drawn away of his own luſt*, &c. give any contradiction to this; 'tis not the Apoſtle's deſign to *exclude* Satan, but to *include* Man as juſtly culpable, notwithſtanding Satan's Temptations; and that which he aſſerts is this, that there is *Sin* and a Temptation truly prevalent when there is the *leaſt conſent* of our luſt or deſire, and that it is that brings the blame upon us; ſo that his purpoſe is not to excuſe Satan, or to deny

him to have a hand in drawing or tempting us on to Sin, but to shew that 'tis our *own act* that makes the Sin to become *ours*.

Fourthly, Such is the *constitution* of the Soul of Man, that it's sinning cannot be conceived without some *Deception* or Delusion: for granting that the Soul of Man is made up of *Desires*, and that the Soul were nothing else, but as it were, *one willing* or lusting *Power* diversified by several Objects; and that this Power, or these Faculties, are depraved by the Fall, and corrupted; and that Man in every action doth consult with his Desires; and that they have so great an influence upon him, that they are the *Law of the Members*, and give out their Commands accordingly for Obedience; Yet still these *three* things are firm and unshaken Principles,

Minton on Jam. 1. 14.

First, That Desires cannot be set upon any Object but as 'tis *apprehended* (truly or apparently) *good*: 'tis incompatible to a rational Soul to desire evil as evil.

Omne appetit bonum.

Secondly, The Will doth not *resolvedly* embrace any Object, till the *light* of the Understanding hath made out (some way or other) the goodness or conveniency of the Object.

Voluntas sequitur ultimum dictamen intellectus practici.

Thirdly, There is no Man that hath not a *competent Light* for discovery of the goodness or evil of an Object presented. Unregenerate Men have (1.) The Light of *Nature*. (2.) Some have an additional Light from *Scripture discovery*. (3.) Some have yet more from *common Convictions*, which beget sensible stirrings and awful Impressions upon them. (4.) To those God sometime adds *Corrections* and Punishments, which are of force to make that Light burn *more clear*, and to stir up care and caution in Men for the due entertainment of these Notices that God affords them. Regenerate Men have all this Light, and besides that, they have (1.) The Light of their own *Experience*, of the vileness and odiousness of Sin; they know what an *evil and bitter thing it is*. (2.) They have a more *full discovery* of God, which will make them *abhor themselves in dust and ashes*. (3.) They have the advantage of a *new Heart*, the *Law of the Spirit of Life*, *making them free from the Law of Sin and Death*. (4.) They have also the *help* and assistance of the *Spirit*, in its Motions, Suggestions and Teachings. (5.) They fortifie themselves with the strongest *Resolutions* not to give way to Sin.

Job 42. 6. Esa. 6. 5.

Notwithstanding all these, 'Tis too true, that both Regenerate and Unregenerate Men do sin. The reason whereof cannot be given from any other account than what we have asserted;

to

to wit, they are ſome way or other *deluded* or deceived; ſome *Curtain* is drawn 'twixt them and the Light; ſome *Fallacy* or other is put upon the Underſtanding ſome way or other; the *Will* is *bribed* or byaſſed, there is treachery in the caſe, for 'tis unimaginable that a Man in any act of Sin ſhould offer a plain open and *direct violence* to his own Nature and Faculties; ſo that the whole buſineſs is here, *Evil* is preſented under the *notion* of *Good*; and to make this out, ſome conſiderations of pleaſure or profit do *bribe* the Will, and give falſe light to the Underſtanding: Hence is it, that in every act of Sin, Men (by complyance with Satan) are ſaid to *deceive*, or to put tricks and fallacies upon *themſelves*. Jam. 1. 22, 29. παραλογιζόμενοι ἑαυτούς.

Fifthly, All *kinds* of Subtilty are in Scripture directly charged upon Satan, and in the higheſt degrees. Sometime under the notion of *Logical fallacies*; thoſe ſleights which Diſputants in arguing put upon their Antagoniſts. Of this import is that expreſſion, 2 *Cor.* 2. 11. *We are not ignorant of his Devices*, where the word in the Original is borrowed from the Sophiſtical reaſonings of Diſputants. Sometime 'tis expreſſed in the ſimilitude of *Political deceits*; as the Scripture gives him the title of a *Prince*, ſo doth it mark out his *Policies* in the management of his Kingdom, *Rev.* 12. 7. expreſsly calling them Deceits, and comparing him to a *Dragon* or *Serpent* for his ſubtilty. Sometime he is repreſented as a *Warriour*, *Rev.* 12. 17. *The Dragon was wroth, and went to make War*, &c. and here are his *Warlike Stratagems* pointed at. Mention is made (2 *Tim.* 2. 26.) of his *Snares*, and the taking of Men *alive*, or Captive, directly alluding to Warlike proceedings. The ſubtile proceedings of *Arts* and Craft are charged on him and his Inſtruments: Men are ſaid to be *enticed*, Jam. 1. as Fiſh, or Fowl, by a *Bait*: Others deluded, as by *Cheaters* in falſe Gaming, *Eph.* 4. 14. *By the ſleight of Men, and the cunning craft of thoſe that ly in wait to deceive*: The over-reaching of Merchants or crafty Tradeſmen, is alluded to in 2 *Cor.* 2. 11. All theſe ſleights are in Satan, in their *higheſt* perfection and accompliſhment: *He can transform himſelf into an Angel of Light*, 2 Cor. 11. 14. where he hath an occaſion for it. In a word, all *deceiveableneſs of unrighteouſneſs* is in him, 2 *Theſſ.* 2. 10. So that a general παυοργία, a dexterity and ability for all kind of ſubtile Contrivances is aſcribed to him, 2 *Cor.* 11. 3. and that in his very *firſt eſſay* upon *Eve*, when *the Serpent deceived her thorow ſubtilty*; ſo that whatſoever *Malice* can ſuggeſt, or *Wit* and Art contrive for Deluſion, or

νοήματα. *Thus Satan* (Jud. 9) *diſputed, urged Sophiſms about the body of* Moſes. διελέγετο.

ἐζωγρημένοι.

ἐν τῇ κυβείᾳ, πρὸς τὸν μεθοδείαν πλάνης.

πλεονεκτεῖν dicit qui avaritia vel aliis malis artibus lucra comparat. *Beza.*

whatsoever *Diligence* can practise, or *Cruelty* execute, all that must be imagined to be in Satan.

Sixthly, All this might be futher proved by *Instances*: What Temptation can be named wherein Satan hath not acted as a Serpent? who can imagine the cunning that Satan used with *David* in the matter of *Uriah?* How easily he got him to the roof of the house in order to the Object to be presented to him? How he directs his Eye, wrought upon his Passions, suggested the Thought, contrived the Conveniencies? What Art must there be to bring a darkness into *David*'s mind, a forgetfulness of God's Law, a fearlesness of his displeasure, and a neglect of his own danger; surely it was no small matter that could blind *David*'s Eye, or besot his Heart to so great a Wickedness? But above all Instances, let us take into consideration that of *Eve*, in the first transgression, wherein many things may be observed: as first, That he chose the *Serpent* for his Instrument, wherein though we are ignorant of the depth of his design, yet that he had a design in it of subtilty, in reference to what he was about to suggest, is plain from the Text, *Now the Serpent was more subtile then any Beast of the field*; it had been needless and impertinent to have noted the *Serpents subtilty* as Satans Agent, if he had not chosen it upon that score, as *advantageous* for his purpose. (2.) He set upon the *weaker Vessel*, the Woman, and yet such (as once gained,) he knew was likely enough to prevail with the Man, which fell out accordingly. (3.) Some think he took the advantage of her *Husband's absence*, which is probable, if we consider that 'tis unlikely, that *Adam* should not interpose in the discourse if he had been present. (4.) He took the advantage of the *Object*. It appears she was within sight of the Tree, *She saw that it was good for food, and pleasant to the Eyes:* thus he made the Object plead for him. (5.) He falls not *directly* upon what he intended, (lest that should have scared her off,) but fetcheth a compass and enters upon the business by an enquiry of the affair, as if he intended not hurt. (6.) He so enquires of the matter, [*Hath God said, ye shall not eat of every tree of the Garden,*] as if he made a question of the reality of the Command; and his words were so ordered, that they might cast *some doubt* hereof into her mind. (7.) He under a pretence of asserting God's *Liberality*, secretly *undermines* the threatning, as if he had said, *Is it possible that so bountiful a Creator should deny the liberty of eating of any tree? to what purpose*

purpoſe was it made, if it might not be taſted? (8.) When he finds that by theſe Arts he had *gained* a little ground, and brought her to ſome kind of *queſtioning* of the reality of the threatning, (for ſhe ſeems to extenuate it, in ſaying, *leſt we die,*) he grows more bold to ſpeak out his mind, and plainly to *annihilate* the threatning, *Ye ſhall not die*; this he durſt not do, till he had gained in her mind a *wavering ſuſpition*, that poſſibly God was not in *good earneſt* in that prohibition. (9.) Then he begins to urge the *conveniency* and excellency of the Fruit, by *equivocating* upon the name of the Tree, which he tells her, could make them *knowing* as Gods. (10.) He reflects upon God as prohibiting this, out of *envy* and ill-will to them. (11.) In all this there is not *a word* of the *danger*, but *impunity* and advantage promiſed. (12.) This deadly advice he covers with a pretence of *greater kindneſs* and care than God had for them. See in this, as in a clear Glaſs, Satan's way of Policy; after this rate he proceeds in all his Temptations.

If any enquire, why ſo mighty and potent a Prince uſeth rather the *Fox's Skin* than the *Lyon's Paw*, theſe reaſons may ſatify.

Firſt, There is a neceſſity upon him ſo to do: He muſt uſe his *craft*, becauſe he cannot *compel*: He muſt have Gods leave before he can overcome: He cannot winnow *Peter* before he ſue out a Commiſſion, nor deceive *Ahab* till he get a Licenſe; neither can he prevail againſt us without our own conſent. The Scripture indeed uſeth ſome words that ſignify a *force* in tempting, as, *that he put it into the heart of* Judas, *filled the heart of* Annanias, *provoked* David, *rules in the hearts of the Children of diſobedience, and leads them captive at his will*, &c. yet all theſe and the like expreſſions intend no more than this, that he uſeth *forcible Importunities*, frames *ſtrong Deluſions*, and joyns ſometime his *Power* to his Temptations; as ſometime Fowlers ſhew themſelves to the Birds they intend to enſnare, that ſo they may be affrighted into an awe and amazement to give a better opportunity to ſpread their Nets over them.

Vid. *Capel.* Temp. p. 27. *Will. Paris* in Amef. Caſ. Conſc. l. 2. c. 19 *Goodwin* Child. Light P. 47. Caryl *on* Job 1. 14. *All are Volunteers, he never conſtrains any, neither can he; the Will is never forced by him, neither can it be.*

Secondly, If he could compel, yet his way of craft and ſubtilty is generally the moſt *prevalent* and ſucceſsful. Force ſtirs up an oppoſition, it uſually alarms to caution and avoidance, and frights to an utter averſneſs in any deſign; ſo that where Force ſhould gain its *thouſands*, Subtilty will gain its *ten thouſands*.

Thirdly,

Thirdly, His Strength is not *useless* to him: For besides, that it enables him to deceive with higher advantage than otherwise he could do, (as hath been said,) he hath times and occasions to shew his Strength and Cruelty, when his cunning hath prevailed so far as to give him possession. What was said of *Pope Boniface*, that he *entred* like a *Fox*, and *ruled* like a *Lion*, may be applyed to him, he insinuates himself by subtilty as a *Fox* or Serpent, and then rules with rigour as a *Lion*.

CHAP. IX.

Of Satan's Deceits in particular. What Temptation is. Of tempting to Sin. His first general Rule. The Consideration of our Condition. His second Rule. Of providing suitable Temptations. In what cases he tempts us to things unsuitable to our Inclinations. His third Rule. The cautious Proposal of the Temptation, and the several ways thereof. His fourth Rule is to entice. The way thereof in the general, by bringing a darkness upon the Mind through lust.

OUr next business is to enquire after these ways of Deceit in particular, in which I shall first speak of such as are of more *general* and universal concernment. Such are his Temptations to *Sin*, his Deceits against *Duty*, his cunning in promoting *Error*, his attempts against the *Peace* and Comfort of the Saints, *&c.* and then I shall come to some ways of Deceits that relate to Cases more special.

As an Introduction to the first, I shall speak a word of Temptation in the general. This in its general notion, is a *Tryal* or *Experiment made of a thing*: the word that signifies to tempt, comes from a word that signifies to *pierce*, or bore thorow, implying such a Tryal as goes to the *very heart*, and inwards of a thing. In this sense 'tis attributed to God, who is said to have *tempted Abraham*, and to put our *Faith* upon *tryal*; and sometime to

πειράζω a πείρω.

Satan

Satan who is ſaid to have tempted Chriſt, though he could not expect to prevail: But though God and Satan do make theſe *tryals*, yet is there a vaſt difference betwixt them, and that not only in their *Intentions*, (the one deſigning only a *diſcovery* to Men of what is in them, and that for moſt *holy ends*, the other intending *ruine* and deſtruction;) but alſo in the *way* of their Proceedings. God by providence *preſents* Objects and Occaſions; Satan doth not only do that, but farther *inclineth* and *poſitively* perſwadeth to evil. Hence is it, that Temptations are diſtinguiſhed into *Tryals* meerly, and *Seducements*; ſutable to that of *Tertullian*, *Diabolus tentat*, *Deus probat*, the Devil tempts, God only trys. We ſpeak of Temptation as 'tis from Satan, and ſo 'tis deſcribed, to be a *drawing or moving Men to ſin under colour of ſome reaſon.* By which we may obſerve, that in every ſuch Temptation there is the *Object* to which the Temptation tends, the *endeavour* of Satan to *encline* our hearts and draw on our conſent, and the *Inſtrument* by which is ſome pretence of reaſon; not that a real and ſolid reaſon can be given for Sin, but that Satan offers ſome *conſiderations* to us to prevail with us, which if they do, we take them to be reaſons. This may a little help us to underſtand Satan's method in tempting to ſin, *&c.* of which I am firſt to ſpeak.

Calv. Inſtit. l. 3. c. 20. § 46.

De Orat.

Capel. Tempt. p. 26.

In temptations to Sin, we may obſerve Satan walks by *four* general Rules.

Satans firſt general Rule.

Firſt, He *conſiders* and acquaints himſelf with the *condition* of every Man, and for that end he ſtudies Man. God's queſtion concerning *Job*, *Haſt thou conſidered my Servant* Job? doth imply, not only his diligent enquiry into *Job*'s ſtate, (for the Original expreſſeth it, by Satan's *putting his heart upon* Job, or *laying him to his heart*) but that this is uſual with Satan ſo to do; as if God had ſaid, *'Tis thy way to pry narrowly into every Man; haſt thou done this to* Job? *haſt thou conſidered him as thou uſeſt to do?* and indeed Satan owns this as his *buſineſs* and imployment in his anſwer to God, *I come from going to and fro in the Earth, from walking up and down in it.* This cannot be properly ſaid of him who is a *Spirit*; Bodies go up and down, but not Spirits: ſo that his meaning is, he had been at his work of enquiring and ſearching. And ſo *Broughton* tranſlates it, from *ſearching* to and fro in the Earth; as 'tis ſaid of the Eyes of God, *that they run to and fro*, which intends his Intelligence, Search, and Knowledge of things; 'tis ſuch

Job 1. 8.

Caryl. in loc.

שׁוּט circumſpexit, luſtravit. *Metaph.*

such a going to and fro, as that in *Dan.* 12. 4. which is plainly there expressed to be for the encrease of Knowledg.

The matter of his enquiry, or particulars of his study, are such as these: (1.) Man's *State*, he considers and guesseth whether a Man be Regenerate or Unregenerate. (2.) The *Degree* of his State; if Unregenerate, how near or far off he is the Kingdom of God; if Regenerate, he takes the compass of his Knowledge, of his Gifts, of his Graces. (3.) He enquires into his *Constitution* and Temper, he observes what Disposition he is off. (4.) His *Place*, Calling and Relation, his Trade, Employment, Enjoyments, Riches or Wants. (5.) His *Sex*. (6.) His *Age*, &c.

The way by which he knows these things is plain and easie, most of these things are open to *common* observation; and what is *intricate* or dark, that he beats out, either by *comparing* us with our *selves*, and considering a *long tract* of actions and carriage; or by *comparing* us with *others*, whose ways he had formerly noted and observed.

The end of this search is to give him *light* and instruction in point of advantage; hence he knows where to raise his Batteries, and how to level his Shot against us. This Christ plainly discovers to be the design of all his study, *Joh.* 14. 30. where he tells his Disciples, he expected yet another onset from Satan, and that near at hand, *for the Prince of the World* was then upon his motion, he was a *coming*; but withall, he tells them of his security against his assaults, in that there was *nothing in Christ* of advantage in any of these forementioned ways to foot a Temptation upon. It appears then that he looks for such advantages, and that without these he hath little expectancy of prevailing.

Satan's second general Rule.

Secondly, Satan having acquainted himself with our condition, makes it his next care to provide *suitable* Temptations, and to strike in the right Vein; for he loves to have his work easie and feasible; he loves not go against the Stream. Thus he considered *Judas* as a *covetous* Person, and accordingly provided a Temptation of gain for him. He did the like with *Achan*; and hence was it, that he had the *Sabeans* so ready for the plunder of *Job*; he had observed them a People given to rapine and spoil; and accordingly *Job*'s Goods being propounded to them as a good and easie Booty, he straightway prevailed with them. It was easie for him to draw *Absolom* into an open Rebellion against his Father,

Father, he had taken notice of his *ambitious* and aſpiring Humor, and of the *grudges* and diſſatisfactions under which he laboured; ſo that providing him a fit opportunity, he engaged him immediatly, according to this rule, where he obſerves Men of *ſhallow Heads* and low Parts, he the more freely impoſeth upon them in things palpably *abſurd*; where he takes notice of a *fearful* Temper, there he tempts them with *Terrours* and affrightful Suggeſtions; he hath Temptations proper for the *Sanguine complexion*, and for the *Melancholy*; he hath his methods of dealing with the *Luſtful* and Wanton; with the *Paſſionate* and Revengeful; he hath *Novelties* at hand for the *itching Ear*, and Suggeſtions proper for thoſe that are *Atheiſtically* inclined.

To this may be objected, That experience tells us, Satan doth not always walk in this Road, nor confine himſelf to this Rule; ſometime he tempts to things which are *croſs* to our *Tempers* and Inclinations, *&c.* *Obj.*

'Tis true he doth ſo; but yet the general Rule is not prejudiced by this exception, eſpecially if we conſider, *Anſw.*

Firſt, That Satan being ſtill under the commands and *reſtraint* of the Almighty, he cannot always tempt *what he would*, but according to a ſuperiour order and command. Of this nature I ſuppoſe was that Temptation, of which *Paul* complained ſo much, *he kept down his Body*, upon this very deſign, that he might have it *in ſubjection*, and yet is he *buffeted* with a Temptation, which expected an advantage uſually from the *temper* and frames of our Bodies; (for ſo much I ſuppoſe, that Phraſe, *a Thorn in the Fleſh* will unavoidably imply, (though it ſtill leave us at uncertainties) what the Temptation was in particular.) Here Satan tempts at a diſadvantage and contrary to this Rule; but then we muſt know, that he was not the *Maſter* of his *own Game*; God expreſsly ordering ſuch a Temptation as was *diſagreeing* with the *Apoſtles diſpoſition*, that it might the *leſs prevail* or hazard him, and yet be more available to keep him *low*, *leſt he ſhould be exalted above meaſure*, which was God's deſign in the matter.

Secondly, Sometime our Temper *alters*: as the tempers of our Bodies in a Sickneſs may in a fit be ſo changed, that they may deſire at that time what they could not endure at another. A ſpecial occaſion or concurrence of circumſtances may alter for the time our Conſtitution, and ſo an *unuſual* Temptation may at that time *agree* with this deſign.

Thirdly, Sometime by *one Temptation* Satan intends but to lay the *foundation* of another, and then of purpoſe he begins with a *ſtrange ſuggeſtion*, either to keep us at the *gaze* while he covertly doth ſomething elſe againſt us, or to move us to a *contrary extream* by an over-haſty raſhneſs.

Fourthly, Sometime he tempts when his *main* deſign is only to *trouble* and diſquiet us, and in ſuch caſes the moſt *unnatural* Temptations backed with a violent *impetuouſneſs* do his work the beſt.

Satan's third general Rule.

Satan's next work is the *propoſal* of the Temptation: In the two former he provided Materials and laid the Trains, in this he gives Fire, by propounding his deſign; and this alſo he doth with caution, theſe ſeveral ways.

Firſt, He makes the *Object* ſpeak for him, and in many he is ſcarce put to any further trouble; the Object before them ſpeaks Satan's mind, and gains their conſent immediatly, yet is there no ſmall cunning uſed in fitting the Object and Occaſion, and bringing things about to anſwer the very *nick* of time which he takes to be advantageous for him.

Secondly, Sometime he appoints a *Proxy* to ſpeak for him; not that he is *ſhame-faced* in Temptation, and not always at *leiſure* for his own work, but this way he *inſinuates* himſelf the more dangerouſly into our Affections, and with leſs ſuſpicion uſing our *Friends*, Relations or intimate Acquaintance to interceed for a wicked deſign. He did not ſpeak himſelf to *Eve*, but choſe a *Serpent*; he thought *Eve* would ſooner prevail upon *Adam* than the Serpent could. He tempted *Job* by the tongue of his Wife, as if he had hoped, that what ſo near a Relation had counſelled, would eaſily be hearkened to. He tempted *Chriſt* to avoid ſuffering by *Peter*, under a pretence of higheſt love and care, *Maſter, ſpare thy ſelf*; yet our Saviour forbears not to note Satan's Temptation cloſely twiſted with *Peter*'s kindneſs. At this rate are we often tempted where we little ſuſpect danger.

Thirdly, If he finds the two firſt ways unhopeful or unſutable, then he *injects the motion*, and ſo plainly ſpeaks to us *inwardly* himſelf, *Do this act, take this advantage for pleaſure or profit*, &c. He thought it not enough to tempt *Judas* by the *object* of Gain, but he brake his mind in direct terms, and *put it into his heart*, Joh. 13. 2. He did the like to *Ananias*, whoſe heart he *filled* with

a large motion for that lye, and backed it with many conſiderations of the neceſſity and expediency of it, *Acts* 5. 3. There is no queſtion to be made of this; Dr. *Goodwin* gives clear proofs of it, and ſo do ſeveral others. When we conſider, that thoughts are ſometime caſt upon the minds of Men which are *above their knowledg*, and that they ſay and do things ſometime which are far beyond any of their Accompliſhments and Parts, and yet in the nature of it wicked, we muſt be forced to run ſo high as to charge it upon Satan. *Saul*'s propheſying, 1 *Sam.* 18. 10. was by the influence of the evil Spirit; and this (as *Junius*, *Tirinus*, and others interpret) muſt of neceſſity be underſtood of ſuch a kind of action and ſpeaking, as the true Prophets of the Lord uſually expreſſed under the Influences of the bleſſed Spirit; for from the *likeneſs* of the action in both, muſt the name be borrowed. The experience that we have of *inward Diſputings*, the bandying of Arguments and Anſwers in ſeveral Caſes, is a proof of this beyond exception. Wounded Conſciences expreſs an admirable *dexterity* in breaking all Arguments urged for their peace and eſtabliſhment; as alſo in *framing* Objections againſt themſelves, ſo far above the uſual meaſure of common Capacities, that we cannot aſcribe it to any other than Satan's private aid this way.

Child of Light. P. 45.

Vid. *Pool Synopſ.* in loc.

Fourthly, The motion being made (if there be need) he doth *irritate* and ſtir up the mind to the embracement of it: and this he doth *two* ways,

Firſt, By an *earneſtneſs of Sollicitation*; when he urgeth the thing over and over, and gives no reſt; when he joyns with this, an importunity of begging and intreating with the repeated motion; when he draws together and advantageouſly doth order a *multitude* of conſiderations to that end; and when in all this he doth *hold down* the mind and thoughts, and keep them upon a contemplation of the Object, Motions, and Reaſons. Thus he provoked *David*, 1 Chron. 21. 1. And this kind of dealing occaſioned the Apoſtle to name his Temptations, and our reſiſtance, by the name of *wreſtlings*, in which uſually there appears many endeavours, and often repeated, to throw down the Antagoniſt.

Secondly, He doth irritate by a *ſecret power* and force that he hath upon our Fancies and Paſſions. When Men are ſaid to be *carried* and *led* by Satan, it implyes (in the judgment of ſome) more than *importunity*; and that though he cannot *force* the *ſpring* of the Will, yet he may conſiderably act upon it, by pulling at

Dr. *Goodwin* Child of Light.

the *Weights* and Plummets, that is, by moving and acting our Imaginations and Affections.

Satan's fourth general Rule.

Manton in loc.

The motion being thus made, notwithstanding all his importunity, often finds resistance: in which case he comes to the practice of a *fourth* Rule, which is to *draw* away and entice the heart to *consent*; as 'tis expressed, *Jam.* 1. 14. *Every man is tempted, when he is drawn away and enticed.* I shall avoid here the variety of the apprehensions which some declare at large about the meaning of the words, satisfying my self with this, that the Apostle points at those *Artifices* of Satan by which he *draws* and allures the will of Man to a complyance with his motions; which when he effects in any degree, then may a Man be said to be prevailed upon by the Temptation. But then here is the wonder how he should so far prevail against that Reason and Knowledg which God hath placed in Man, to fence and guard him against a thing so absurd and unreasonable as every sin is? The Solution of this knot we have in 2 *Cor.* 4. 4. *The God of this World blinds the eyes of Men*, draws a curtain over this Knowledg, and raiseth a darkness upon them: which darkness though we cannot fully apprehend, yet that it is a very great and strange darkness may be discovered; (1.) Partly by considering the *subject* of it, Man, a *rational* Creature, in whom God hath placed a *Conscience*, which is both a *Law*, and *Witness*, and *Judge*. It cannot be supposed an easie matter to cloud or obliterate that Law, to silence or pervert that Witness, or to corrupt that Judge; but it will rise higher in the wonder of it, if we consider this in a *godly Man*, one that *sets God before him*, and is wont to have his fear in his heart; such a man as *David* was, that in so *plain* a case, in so *high* a manner, so *long* a time, with so *little* sense and apprehension of the evil and danger, Satan should so *quickly* prevail, 'tis an astonishment: neither will it be less strange if we consider (2.) The *issue* and effect of this blindness: Some *rise up* against this Law of Conscience, arguing it false and erronious, and making conclusions directly contrary, as *Deut.* 29. 19. *I shall have peace, though I walk on in the imaginations of my heart. I have fellowship with him, though I walk in darkness*, 1 Joh. 1. 6. *We will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth*, Jer. 45. 16, 17. in which cases, the συνείδησις, or principles of Conscience are quite overthrown. Some are *hardned*, and as to any *application* of

their

their acts to this Rule, quite dead and senſleſs; though they riſe not up againſt the light, yet are they *willingly ignorant*, without any conſideration of what they aredoing; here the συνείδησις, or witneſſing and excuſing power of Conſcience is idle and aſleep. Some though they know the Law, and in ſome meaſure ſee their actions are ſinful, yet they paſs *no judgment*, apprehend no danger; *No man ſmites upon his thigh, ſaying, what have I done?* Jer. 8. 6. Nay, ſome are ſo far from this, that they preſumptuouſly juſtify themſelves, though they ſee their own blame and ruine before them, *I do well to be angry, and that to the death*, ſaith *Jonah*, when Satan had ſpread a darkneſs upon him.

What ſhall we ſay of theſe things? here is darkneſs *to be felt*, *Egyptian* darkneſs: to explain the way of it fully is impoſſible for us, to do it in any tollerable way is difficult. To make ſome diſcovery herein I ſhall, (1.) Shew that the Devil doth entice to ſin, by *ſtirring up our luſt*. (2.) That by the *power* and prevalency of our luſt, he brings on the *blindneſs* ſpoken of.

CHAP. X.

That Satan enticeth by our Luſt. The ſeveral ways by which he doth it. Of the power and danger of the violence of Affections.

THe way then by which he doth entice, *is by ſtirring up our luſt*. By *luſt*, I mean thoſe *general deſirings* of our minds after *any* unlawful object, which are forbidden in the *tenth* Commandment; thus we read of *worldly luſts*, of the *luſts of the fleſh*, of *luſtings to envy*, and in a word, we read of *divers luſts*, the whole attempt and ſtriving of corrupt Nature againſt the Spirit, being ſet forth by this expreſſion, *of luſting againſt the Spirit*.

Tit. 2. 12. 1 *Pet.* 2. 18. *Jam.* 4. 5. *Tit.* 3. 3. *Gal.* 5. 17.

That Satan takes advantage of our own luſts, and ſo plows with *our Heifer*, turning our own Weapons againſt our ſelves, is evident by the general vote of Scripture. The Apoſtle *James* 1. 14. tells us, that every Temptation prevails only by the power and working of our *own luſts*: Satan is the Tempter, but

but our lusts are the advantages by which he draws and enticeth; the corrupt principle within us, is called *flesh*, but the way whereby it works, either in its *own proper* motion, or as *stirred* up by the Devil, is that of *lust and affection*; and therefore he that would stop that issue, must look to mortify it in its *affections and lusts*, Gal. 5. 24. We are further told by *John*, 1 *Epist.* 2. 16. that all those snares that are in the World, are only hazardous, and prevailing by *our Lusts*. More generally the Apostle *Peter* speaks; the whole bundle of actual Sins that have ever been in the World came in at this door, *The corruption that is in the World is through Lust*. In the stirring up our Lusts, Satan useth no small Art and Subtilty, and ordinarily he worketh by some of these following ways.

1 *Pet.* 1. 4.

First, He useth his skill to *dress* up an Object of Lust that it may be taking and alluring; he doth not content himself with a *simple proposal* of the Object, but doth as it were *paint* and varnish it, to make it seem beautiful and lovely; besides all that wooing and importunity which he useth to the Soul by private and unseen Suggestions, he hath (no doubt) a care to gather together all possible concurring Circumstances, by which the seeming goodness or conveniency of the Object is much heightned and enlarged. We see those that have *skill* to work upon the Humors of Men, place a great part of it in the *right circumstantiating* a motion, and in taking the Tempers and Inclinations of Men at a *right time*. And they observe, that the missing of the right season is the hazard of the design, even there where the Object and Inclination ordinarily are sutable. There is much in placing a Picture in a right position, to give it its proper grace and lustre in the Eyes of the Beholders. When a man is *out of humor*, he *nauseats* his usual delights, and grows *sullen* to things of frequent practice. 'Tis likely *Eve* was not a Stranger to the Tree of Knowledg before the Temptation, but when the Serpent suggests the *goodness* of the Fruit, the Fruit it self seems *more beautiful* and desirable, *good for Food, and pleasant to the Eyes*. Though we are not able to find out the way of Satan's beautifying an Object, that it may affect with more piercing and powerful delights; yet he that shall consider, that not only *Prudence* (in an advantageous management of things) adds an additional beauty to Objects proposed; but also that *Art* by placing things in a right posture, may derive a radiancy and beam of Beauty and Light upon them, (as an ordinary

dinary piece of Glaſs, may be *ſo* poſited to the Sun beams, that it may *reflect* a ſparkling light as if it were a *Diamond*:) He that ſhall conſider this (I ſay) will not think it ſtrange for the Devil to uſe ſome Arts of this kind for the adorning and ſetting off an Object to the Eye of our Luſts.

Secondly, We have reaſon to ſuſpect that he may have ways of Deceit and *Impoſture* upon our *Senſes*. The deceits of the Senſes are ſo much noted, that ſome *Philoſophers* will ſcarce allow any credit to be given them; not that they are always deceitful, but that they are often ſo, and therefore always ſuſpitious. The Soul hath no *intelligence* but by the *Senſes*: 'tis then a buſineſs of eaſie belief, that Satan may not altogether ſlight this advantage, but that when he ſees it fit for his purpoſe, he may impoſe upon us by the deception of our Eyes and Ears; we little know how oft our Senſes have diſguiſed things to us. In a pleaſing Object, our Eyes may be as a *magnifying* or *multiplying* Glaſs. In the firſt Temptation Satan ſeems to have wrought both upon the Object, and alſo upon the Senſes, *She ſaw it was good for Food, and pleaſant*; who can queſtion but that ſhe ſaw the Fruit *before?* but this was *another kind* of ſight, of more power and attraction. An inſtance of Satan's Cunning in both the forementioned particulars, we have from *Auſtin*, relating the Story of his Friend *Alipius*, who by the importunity of his Acquaintance conſented to go to the *Theatre*, yet with a reſolve, *not to open his Eyes*, leſt the ſight of theſe Spectacles ſhould entice his Heart; but being there, the noiſe and ſudden ſhouting of the multitude prevailed ſo far with him, that he forgot his reſolution; takes the *liberty* to ſee what occaſioned the ſhouting, and *once ſeeing*, is now ſo inflamed with delight, that he ſhouts as the reſt do, and becomes a frequenter of the *Theatre* as others: What was there to be ſeen and heard he knew before, by the relation of others; but now being preſent, his Eyes and Ears were by Satan ſo heightned in their offices, that thoſe bloody Objects ſeemed pleaſant, *beyond* all that had been *reported* of them, and the luſt of his Heart drawn out by Satan's cunning diſpoſal of the Object and Senſes.

Des Cartes. Ant. le grand. Philoſoph. vet. &c.

Spectavit, clamavit, exarſit, abſtulit inde ſecum inſaniam qua ſtimularetur redire, &c.

Thirdly, There is no ſmall inticement ariſing from the *fitneſs* and ſutableneſs of Occaſion. An Occaſion exactly fitted, is more than half a Temptation; This often makes a Thief, an Adulterer, *&c.* Where the acts of theſe Sins have their riſe from a ſudden fit of humor, (which *occaſion* puts them in,) rather than from

from *design* or premeditation. Cunningly contrived Occasions are like the danger of a *Precipice*; if a Man be so foolish as to take up a *stand* there, a small *push* will throw him over, though a far greater might not harm him if he were upon a Level. 'Tis Satan's Cunning to draw a Man within the *reach* of an Occasion. All the resolves of *Alipius* were not *safe-guard* to him when once he was brought *within* hearing and sight of the Temptation: If he had staid at home, the hazard of Satan's Suggestions (though earnest) had not been so much as the hearing of his Ears, and sight of his Eyes. In 2 *Cor.* 2. 11. *Paul*'s fears of Satan's taking advantage against the *Corinthians* did manifestly arise from the *present posture* of their Church affairs: for if the excommunicated Person should not be received again into the Church, an ordinary push of Temptation might either have *renewed* or *confirmed* their Contentions, or precipated them into an opinion of *too much severity* against an offending Brother; and that their present frame, made them more than ordinarily obnoxious to these Snares, is evident from the Apostle's caution inserted here in this Discourse, so *abruptly*, that any Man may observe the *necessity* of the Matter, and the *earnestness* of his Affections did lead his Pen. The *Souls* of Men have their general *Discrasia*'s, and Disaffections, as our Bodies have, from a lingring distemperature of the Blood and Humors; in which case, a *small* occasion (like a particular error of Diet, *&c.* in a declining Body) will easily *form* that Inclination into particular acts of Sin.

Vid. *Calvin* in loc:

Fourthly, Satan hath yet a further reach in his Enticements, by the power which he hath upon our *Fancies* and Imaginations: That he hath such a power was discovered before. This being then supposed, how serviceable it is for his end, 'tis now to be considered. Our Fancy is as a *Glass* which with admirable *celerity* and quickness of motion, can present before us all kinds of Objects; it can in a moment run from one end of the Earth to the other; and besides this, it hath a power of *creating Objects*, and casting them into what *forms* and shapes it pleaseth, all which our understanding cannot avoid the sight of. Now the *power* of Imagination is acknowledged by all to be very *great*, not only as working upon a *Melancholy* and distempered Spirit, (of which Authors give us large accounts) but also upon Minds *more remote* from such peremptory Delusions; as may be daily observed in the *prejudices* and *prepossessions* of Men, who by reason of the *impressions*

Burtons Melanch. Part 1. §. 2. p. 93. *Reynolds* Treat. of Passions. c. 4.

of

of Imagination, are not (without difficulty) drawn over to the acknowledgment of the truth of things, and the true understanding of Matters; neither is the *Understanding* only liable to a more than ordinary heat and *rapture* by it, but the *Will* is also quickned and *sharpned* in its desires by this means: Hence is it (as one of the fore-cited Authors observes) that Fancy doth often more toward a Perswasion by its *insinuations*, than a *cogent Argument*, or *rational Demonstration*. *Reynolds* ibid.

This is no less a powerful Instrument in Satan's hand, than commonly and *frequently* made use of; who amongst us doth not find and feel him dealing with us at this Weapon? When he propounds an Object to our Lust, he doth not usually expose it *naked* under the hazard of dying out for want of prosecution, but but presently calls in our *Fancy* to his aid, and there raiseth a *Theatre*, on which he *acts* before our Minds, the Sin in *all its ways and postures*. If he put us upon Revenge, or upon Lusts of Uncleanness, or Covetousness, or Ambition, we are sure (if we prevent it not) to have our Imagination presenting these things to us, as in *lively Pictures* and Resemblances, by which our desires may be enflamed and prepared for consent.

Fifthly, Sometime he shews his Art in preparing and fitting *our Bodies* to his designs, or in fitting Temptations to our Bodies, and the Inclinations thereof. The *Soul* though it be a noble Being, yet is it *limited* by the Body, and incommodated by the *crazyness* and indispositions thereof, so that it can no more act *strenuously* or evenly to its Principles in a *disordered* Body, than it can rightly manage any *Member* of it (in its natural motions) where the Bones are *disjointed*. Hence, Sickness or other bodily Weaknesses do alter the *Scene*, and add another kind of *byass* to the Soul than what it had before. This Satan takes notice of, and either follows his advantage of the *present Indisposition*, or (if he hath some special design) endeavours to *cast* our Body into such a disorder as may best sute his Intention. *Asa* was more easily drawn to be overseen in peevishness and rash anger in his *latter* days, when his Body grew diseased. Satan had his advantage against *Solomon* to draw him to Idolatry when *old age*, and *uxoriousness* had made him more *ductile* to the sollicitations of his Wives; *When* Solomon *was old, his Wives turned away his Heart*, 1 King. 11. 4. The Devil, when he took upon him to foretel *Job*'s blaspheming God to his Face, yet he attempted not

the main design till he thought he had throughly *prepared* him for it, by the anguish and smart of a distempered Body and Mind; and though he failed in the great business of his Boast, yet he left us an experiment in *Job*, that the likeliest way to *prevail* upon the Mind in hideous and desperate Temptations, is to mould the Body to a *sutable* frame: He prevailed not against *Job* to cause him curse God, yet he prevailed far, *he cursed the day of his birth*, and spake many things by the force of that distress, which he professeth himself ashamed of afterwards. The Body then will be in danger (when 'tis disordered) to give a tincture to every action, as a distempered Palat communicates a bitterness to every thing it takes down.

Sixthly, Evil *Company* is a general preparatory to all kinds of Temptation: He enticeth strongly that way. For (1.) Evil Society doth *insensibly dead* the Heart, and quench the heat of the Affections to the things of God; it hath a kind of bewitching power to eat out the fear of the Lord in our hearts, and to take off the weight and power of religious duty; it not only *stops our Tongues*, and retards them in speaking of good things, but *influenceth* the very *Heart*, and poysons it into a kind of deadness and *lethargy*, so that our thoughts run low, and we begin to think that severe watchfulness of Thoughts, and the guard of our Minds to be a needless and *melancholly Self-imposition*. (2.) Example hath a strange insinuating force to *instamp a Resemblance*, and to beget Imitation. *Joseph* living where his Ears were frequently beaten with Oaths, finds it an easie thing (upon a feigned occasion) to swear by the Life of *Pharaoh*. Evil Company is Sins *Nursery*, and Satan's *Academy*, by which he trains up those whose knowledg and hopeful beginnings had made them shy of his Temptations; and if he can prevail with Men to take such Companions, he will with a little labour presently bring them to any Iniquity.

Seventhly, But his *highest* project in order to the enticing of Men, is to engage their *Affections* to an height and *passionateness*. The Scripture doth distinguish betwixt the ἐπιθυμίας and πάθήματα, the *Affections* and *Lusts*; clearly implying, that the way to procure *fixed* desires and actual lustings, is to procure those *passionate* workings of the Mind.

Gal. 5. 24.

How powerful a part of his Design this is, will appear from the nature of these Passions: which are,

First,

First, *Violent Motions* of the Heart, the very Wings and Sails of the Soul, and every Paſſion in its own working doth expreſs a violence. *Choler* is an earneſt Rage; *Voluptuouſneſs* is nothing leſs; *Fear* is a deſperate hurry of the Soul; *Love ſtrong as Death*; *Jealouſie cruel as the Grave:* each of them ſtriving which ſhould excell in violence, ſo that 'tis a queſtion yet undetermined which Paſſion may challenge the ſuperiority. Vid. *Fenner* Treat. of Affection. *J. F.* Senault of Paſſions. P. 30.

Secondly, Their Fury is *dangerous* and *unbridled*, like ſo many *wild Horſes* let looſe, hurrying their Rider which way they pleaſe: They *move* not upon the command of Reaſon, but oft prevent it in their *ſudden riſe*; neither do they take Reaſons *advice* for their *courſe* proportionable to the occaſion, for often their *humor*, rather than the *matter* of the provocation, gives them *Spurs*; and when they have *evaporated* their heat, they ceaſe, not as following the command of Reaſon, but as *weakned* by their own *violence*.

Thirdly, They are *not eaſily conquered*, not only becauſe they *renew* their ſtrength and onſet after a Defeat, and like ſo many *Hydra*'s heads ſpring up as faſt as cut off, but they are *our ſelves*, we can neither run from them, nor from the love of them.

Fourthly, And conſequently highly *advantageous* in Satan's Deſign and Enticement, when they are driven up to a *Fury* and Paſſionateneſs; for beſides their *inward rage* (which the Scripture calls *burning*) by which Men are *pricked* and goaded on without reſt or eaſe, to *make proviſions for the Fleſh*, and to enjoy or act what their unbridled violence will lead to in the execution of their deſires: They carry all on before them, and engage the *whole Man* with the higheſt eagerneſs *to fulfil every Luſt*, to go up to the higheſt degrees, and with an unſatiable *greedineſs* to yield themſelves *ſervants of Iniquity unto Iniquity*. 1 Cor. 7. 9. Rom. 1. 27. Eph. 2. 3. Rom. 6. 19.

CHAP. XI.

That Lust darkens the Mind. Evidences thereof. The five ways by which it doth blind Men. (1.) *By preventing the exercise of Reason. The ways of that prevention.* (1.) *Secresy in tempting, Satan's subtilty therein.* (2.) *Surprisal.* (3.) *Gradual Intanglements.*

THat Satan doth entice us by stirring up our Lust, hath been discovered; it remains that I next speak to the second thing propounded which was,

That by this power of Lust he *blinds and darkens our Mind.* That the Lusts of Men are the great principle upon which Satan proceeds in drawing on so great a blindness, (as we have spoken of) I shall briefly evince from these few Observations.

First, From the *unreasonableness* and absurdity of some Actions in Men otherwise sufficiently rational. He that considers the acts of *Alexander* in murthering *Calisthenes*, for no other crime than defending the *cause of the Gods*, and affirming that *Temples* could not be built to a *King*, without provoking a *Deity*; and yet this so smoothed, (if * *Quintus Curtius* represent him right) that he seemed to flatter *Alexander* with an opinion of *Deification* after his death: Whosoever (I say) shall consider this cruelty, will condemn *Alexander* as blind and irrational in this matter, and yet no other cause can be assigned hereof, but that his *lust after Glory and Honour* darkned his Reason. The like may be said of his killing *Ephestion*'s Physician, because he died. The brutal fury of that *Consul*, that made a *Slave* to be eaten up with *Lampreys*, for no other fault than the breaking of a Glass, can be ascribed to nothing else but the boyling over of his Passion. A sadder instance of this we have in † *Theodosius senior*, who for an affront given to some of his Officers in *Thessalonica*, commanded the destruction of the City, and the slaughter of the Citizens to the number of 7000, without any distinction of nocent and innocent: This blind rage the *Historian* notes, as the fruit of violent and unbridled Lust in

* Ego autem feram immortalitatem præcor Regi.— Hominem consequitur aliquando, nunquam comitatur Divinitas. *Curt.* lib. 8.

† Immoderata animi concitatione impulsus — facinus crudele ut nefarium commisit. Iracundia — velut Tyrannus omnia suo metu gubernans ruptis habenis, & jugo rationis excusso gladios iniquè contra omnes distrinxit. *Theod.* Hist. Eccles. l. 5. p. 587.

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a Man, otherwiſe juſt and gracious. Thouſands of Inſtances of this nature might be added. But,

Secondly, If we conſider the known and *viſible hazards* to Life and Eſtate, and (that which is more,) to that part of them which is *Immortal*; upon all which, Men do deſperately adventure, upon no other ground or motive than the *gratifications* of their Luſts: We may eaſily conclude that there is a ſtrange force and power in their Paſſions to blind and beſot them; and this notwithanding, is the common practice of all Men, where Grace (as the only *Eye-ſalve*) doth not reſtore the ſight. The Heathens in all theſe practices of Filthineſs and Folly, recorded *Rom.* 1. 29. They had ſo far a diſcovery of the danger (if they had not impriſoned that *Truth* and Light in *Unrighteouſneſs*, verſ. 18.) that they knew *the judgment of God, that they which commit ſuch things are worthy of death*, verſ. 32. Yet notwithſtanding, the vanity of their Imaginations (influenced by Luſt) darkned their heart ſo much, that they did *not only do theſe things* (of ſo great vileneſs and unſpeakable hazard,) *but had pleaſure in thoſe that did them.*

Thirdly, The blinding power of Luſt is yet more remarkable: When we ſee Men *glorying in their Shame*, and mounting their triumphal Chariots to expoſe themſelves a *Spectacle* to all, in that *garb of deformity* which their Luſts have put them in. 'Tis a blindneſs to do any act againſt the rules of Reaſon, but 'tis a far great blindneſs for Men to pride themſelves in them. What have the iſſues of moſt Wars been, but burnings of Cities, devaſtations of flouriſhing Kingdoms, ſpilling the blood of Millions, beſides all the Famine and other miſeries that follow; yet theſe actions (that better beſeem Tigars, Lions and ſavage Bruits, than Men of Reaſon) are honoured with the great triumphant names of *Vertue*, *Manhood*, *Courage*, *Magnanimity*, *Conqueſt*, &c. If the power and humor of their Luſts of vain-glory and revenge had not quite muffled their underſtandings, theſe things would have been called by their *proper names*, of Murther, Cruelty, Robbery, *&c.* and the Actors of ſuch *Tragedies*, inſtead of triumphal *Arches* and acclamations of Praiſe, would have been buried under heaps of Ignominy and perpetual Diſgraces, as *Prodigies* of Nature, *Monſters* of Men, and *Haters* of Mankind.

Fourthly, But there is yet one Evidence more plain and convincing. When our Luſts *are up*, though *Reaſon* offer its *aids* to allay the Storm, yet the wiſeſt of Men (otherwiſe compoſed

and

and calm) are so far from taking the advantage of its guidance, that oftentimes they *trample* upon it and despise it; and as if Lusts (by some secret *Incantation*) had made them *impenetrable*, they are not capable of its light and conduct, and can make no more use of it, than a *blind* Man can do of a *Candle*. To this purpose, let us observe the carriage of Disputants; if Men do any way publickly engage themselves in a Contest of this nature, though Truth can be but on the one side, yet both Parties give Arguments, and answer Objections with equal confidence of victory, and a contempt of the reasons and strength of each others discourses: and this proves so fatal to him that maintains the mistake or untruth, that not one of a thousand hath the benefit and advantage for the finding of Truth, which free and *unprejudiced Bystanders* may have; so true is that, *Omne perit judicium cum res transit in affectum*, When Affections are engaged, Judgment is darkned. 'Tis a thing of common observation, that when Men are discoursed into *Anger* and Heat, they presently grow *absurd*; are disabled for speaking or understanding Reason, and are oft hurried to such inconveniences and miscarriages, that they are *ashamed* of themselves; when they *cool* and the fit is over, *Impedit ira animum*, &c. To all this might be added, the power of Lust in Persons *voluptuous*, who dedicate themselves to the pleasures of the Flesh. Those *that serve divers Lusts and Pleasures*, their slavish Estate, their base Drudgery, do clearly evince that Lust *unmans* them, and puts out their Eyes. *Mark-Antony* by this means became a Slave to *Cleopatra*; never did a poor Captive strive more to obtain the good will of his Lord than he to please this Woman, insomuch that besotted with his Lust, he seemed to want that *common foresight* of his danger, which the smallest measure of Reason might have afforded to any, and so dallied himself into his ruine. From all these Considerations and Instances, it appears our Lusts afford such Vapours and Mists, that our Reason is darkned by them, or rather, they are like a *Dose of Opium* that strongly stupifies and binds up the Senses. But yet it remains that the various ways by which our Lusts do blind us be particularly opened, and they are five. (1.) Our Lusts blind us by *preventing* the use and exercise of Reason. (2.) By *perverting* it. (3.) By *withdrawing* the Mind from it. (4.) By *disturbing* it in its operation. And (5.) By a *desperate precipitancy*. All which I shall more fully explain.

First,

First, Our Luſts blind us by *preventing* and intercepting the exerciſe of Light and Reaſon, and Satan in this caſe uſeth theſe deceits.

First, He endeavours ſo to *ſtir up* our Luſt, as yet to *conceal his deſign*. *Secreſie* is one of his main *Engines*, he doth not (in this caſe) ſhew his Weapon before he ſtrikes; and indeed his Policy herein is great, For (1.) By this means he takes us at *unawares*, ſecure, and unprepared for reſiſtance. (2.) We are often enſnared *without noiſe*, and before our conſideration of things can come in to *reſcue* us. (3.) If he get not his whole deſign upon us this way, yet he oft makes an *half victory*; by this means he procures an half conſent, or inclination to ſin before we diſcover that we are under a Temptation; for when the *Foundation* of a Temptation is laid *uneſpyed*, then we awaken with the Sin *in our hand*, as ſleeping Men awake ſometime with the word in their mouths. If any queſtion, how can theſe things be? how can he *ſteal* a Temptation upon us with ſuch ſecreſie? I anſwer, he can do it theſe three ways.

First, He ſometimes after a *careleſs manner*, and as it were by the by, *drops* in a Suggeſtion into our hearts, and that without noiſe or importunity, giving it (as it were this charge,) *ſtir not up, nor awaken him*; and then he ſits by to obſerve the iſſue, and to ſee if the *Tinder* will take fire of it ſelf. Thus many a motion thrown into our hearts, as it were accidently, or ever we are aware, begets a ſudden flame.

Secondly, He ſometimes *fetcheth a compaſs*, and makes a thing far *different* to be a *Preamble* or Introduction to his intended deſign. Thus by Objects, Imployments, Diſcourſe, or Company, that ſhew not any direct tendency to evil, doth he inſenſibly occaſion Pride, Paſſion or Luſt. How ſlyly and ſecretly doth he put us upon what he intends as a further ſnare? how unawares, while we think of no ſuch thing, are we carried ſometime upon the borders of Sin, and into the enemies quarters? Satan in this acts like a Fowler, who uſeth a ſtalking Horſe, as if he were upon ſome other imployment, when yet his deſign is the deſtruction of the Bird.

Thirdly, Another way of Secreſie is his raiſing a *croud of other thoughts* in the Mind, and while theſe are mixed and confuſedly floating in the Underſtanding or Fancy, then doth he thruſt in among them the intended Suggeſtion, and then ſuffering the reſt

to

to vaniſh, he by little and little ſingles this out as a more ſpecial object of conſideration, ſo that we caſt a ſudden glance upon this, and we are often taken with it before we conſider the danger. In this Satan doth as Souldiers, who take the advantage of a Miſt to make a nearer approach to their Enemies, and to ſurpriſe them before diſcovery of the danger: This he doth with us while we are in a *Muſing fit*, or a *Melancholy dream*.

A ſecond Deceit for the *preventing* of a ſerious conſideration, is *ſudden Surpriſal*. In the former he endeavoured to *conceal the Temptation* while he is at work with us, but in this he *ſhews the Temptation plainly*, only he ſets upon us without giving of us *warning* of the onſet; but then he backs it with all the violent importunity he can, and by this he hinders the recollecting of our ſelves and the aid of Reaſon. This courſe Satan only takes with thoſe whoſe Paſſions are apt to be *very ſtirring* and boyſterous; or ſuch as being his Slaves and Vaſſals are *more ſubject* to his commands. Thus a ſudden provocation to an angry Man, gives him not time to conſider, but carries him headlong. A *ſurpriſe* of Occaſion and Opportunity, is frequently a *conqueſt* to thoſe that have any *earneſtneſs* of Hope, Deſire, or Revenge: Surely *David* was taken at this advantage in the matter of *Bathſheba*. And here we may note, that good Men upon ſuch a *ſudden motion*, do *yield* (without any blow or ſtrugling) to that, which at *other times* they could not be drawn to by many *reaſons*.

Thirdly, Conſideration is prevented by *gradual Intanglements*. Satan ſo orders the matter that Sin creeps on upon us as Sleep, by *inſenſible degrees*: For this end ſometimes he *diſſembles* his Strength and ſets upon us with *lower* Temptations, and with leſs force than otherwiſe he could: He knows we are not moved to *extreams*, but by *ſteps* and *habits*, are not confirmed, but by *gradual* proceedings; to take too great ſtrides, may *ſometime* prevail at preſent, but the ſuddenneſs and greatneſs of the alteration begetting a *ſtrangeneſs* on the Soul, may occaſion *after-thoughts* and recoyling: Therefore he tempts firſt to *thoughts*, then to a *delight* in theſe thoughts, then to the *continuation* of them, then to *reſolve*, and ſo on to *practice*. And in like manner, he tempts ſome to make bold with a *ſmall matter*, which ſhall ſcarce come under the notion of wrong; then to a *greater*, and ſo gradually to *higher* things, and thus he inſenſibly brings on a thieviſh Inclination and Practice. For the ſame end ſometimes he ſhews his skill in the

the management of Occaſions, he imperceptibly hooks Men into Sin, by drawing them firſt to be bold with *Occaſions*; he tells them they may ſit at the Ale-houſe, and yet not be drunk; that they may keep Familiarity, and yet not be lewd; that they may look upon a Commodity, and yet not ſteal: and when the *Occaſions* are by this means made *familiar* to them, then he puts them on a ſtep further, but by ſuch ſlow motions, that the progreſs is ſcarce diſcerned till they be in the Snare.

CHAP. XII.

Of Satan's perverting our Reaſon. His ſecond way of blinding. The poſſibility of this, and the manner of accompliſhing it directly, ſeveral ways; and indirectly, by the delights of Sin, and by Sophiſtical Arguments; with an account of them.

THe ſecond way by which Satan blinds us through the power of Luſt, is by *perverting* and *corrupting* our Reaſon, drawing it to approve of that, which it firſt *diſapproved*. That our Luſts have ſuch a power upon the Underſtanding to make ſuch an alteration, need not ſeem ſtrange to thoſe that ſhall conſider, that the Scripture propounding the knowledg of the higheſt Myſteries, doth poſitively require (as a neceſſary prerequiſite to theſe things) that we *lay aſide all filthineſs and ſuperfluity of naughtineſs* (in theſe terms, noting the loathſom defilement of our Luſts) that ſo we may *receive the ingrafted Word*; ſtrongly implying that our Luſts have a power to *elude* and evade the *ſtrongeſt reaſons*, and to hinder their entertainment: Which our Saviour notes, to have been alſo the cauſe of the Jews blindneſs, *How can ye believe which receive honour one of another?* their luſts of Honour ſtood in their Light, and perverted their Reaſon. Jam. 1. 20. Joh. 5. 44.

But becauſe this may ſeem to ſome almoſt impoſſible that Luſts ſhould turn our *Sun* into darkneſs, I ſhall a little explain it.

The Underſtanding doth uſually, (if practice of Sin have not put out its light) *at the firſt* faithfully *repreſent* to our Mind the nature,

ture of Good and Evil in matters of Temptation and Duty; yet its power in this case is only *directive* and suasive to the *Will*, not *absolutely imparative*; the Will must follow the Understandings dictate, but is not under any necessity of following its *first advice*; 'tis the *ultimum dictamen*, the last dictate that it is engaged to follow: However the Will (in the case last mentioned) be dependant upon the Understanding, yet the *Understanding* doth also *quoad exercitium*, depend upon the *Will*, and as to the *act of consideration*, is under its command; so that after the Understanding hath faithfully represented the evil of a Sin, the Will can command it to another consideration, and force it to *new thoughts* and consultations about it; in which case, the Will doth *prompt* the Understanding, tells it what *verdict* it would have it to bring in, and so doth really sollicite and beg for a complyance.

The Understanding is *ductile* and capable of being *brib'd*, and therefore suffers its *right Eye* to be put out by the Will, and as a false Witness or a partial Judge gives sentence *as the Will would have it*; and thus (as one observes) the Understanding and Will, are like *Simeon* and *Levi*, *Brethren in evil*, mutually complying with, and gratifying each other.

Fenner Epist. Dedicatory to *Mystery of saving Grace.*

The possibility of Lusts perverting our Understanding being discovered, the way and manner how Lust doth thus corrupt it, is needful to be opened.

Lust exerciseth this power under the management of Satan, *directly* and *indirectly*.

First, Our Reason is *directly* perverted, when it is so far wrought upon as to call that *Good*, which is indeed plainly and apparently *Evil*. So great a corruption is not common and ordinary, neither can the heart of Man be *easily* drawn to go so palpably against clear light and evidence: 'Tis therefore only in *some Cases*, and in *some Persons*, either of *weaker* Faculties, or of extraordinarily *debauched* Principles that Satan can work up Lust to give so great a darkness: However 'tis evident that Satan useth these deceits in this thing.

First, He strives (where the matter will bear it) to put the *name* of *Vertue* or Good upon Actions and things that are not so. This Temptation doth most appear in those things that are of a *doubtful* and disputable nature, or in those Actions which in their appearance or *pretensions* may seem to be *vertuous*. Whatever Sin is capable of any Paint or Varnish, that he takes the advantage of.

of. *Saul*'s Sacrificing was a great iniquity, and yet the pretence of the *general Goodneſs* of the action (being in it ſelf commanded) and the ſuppoſed *Neceſſity* of *Saul*'s doing it, becauſe *Samuel* came not, were conſiderations upon which his Underſtanding warranted to him that undertaking. *Paul*'s Perſecution, (though a real gratification of his envious luſtings) by his blinded Underſtanding was judged duty: What more common than for Worldly-mindedneſs and Covetouſneſs, to be called a faithful and dutiful care for the proviſion of our Families? Lukewarmneſs is often juſtified under the notion of Moderation and Prudence; and any thing that can but pretend any *kindred* to, or reſemblance of Good, our Luſts preſently prevail for an approbation and vindication of it.

Secondly, Satan uſeth the advantage of *Extreams*, for the corrupting of our Underſtandings. To this purpoſe he doth all he can to make ſuch an Extream *odious* and diſpleaſing, that ſo we may run upon the *contrary*, as matter of duty. Many there are whoſe heads are ſo weak, that if they ſee the danger of *one Extream*, they never think themſelves in ſafety till they fly to a *contrary Exceſs*, and then they think the Extream they embrace needs no other juſtification, than the apparent Evil of what they have avoided. Satan knowing this, like the *Lapwing*, makes the greateſt noiſe when he is furtheſt from his Neſt, and in much ſeeming earneſtneſs, tempts us to ſomething that is moſt croſs to our Temper or preſent Inclination; or endeavours to render ſomething ſo to us, not with any hopes to prevail with us there, but to make us run as far from it as we can into another Snare, and alſo to make us believe that we have done well and *avoided* a Temptation, when indeed we have but *exchanged* it.

Thirdly, He directly blinds our Underſtandings in ſinful Practices, by engaging us to *corrupt Opinions* which lead to wicked or careleſs Courſes. Satan with great eaſe can put Men upon Sin, when once he hath prevailed with them to receive an error, which directly leads to it. Corrupt Principles do naturally corrupt Practices, and both theſe may be obſerved to meet in thoſe deluded ones, whom the Scripture mentions, *that denyed the only Lord God, and Jeſus Chriſt, turning alſo the grace of God into laſciviouſneſs*; falſe-Teachers that brought in *damnable Hereſies*, counted it *pleaſure to riot*, had *eyes full of Adultery*, and *could not ceaſe from Sin*. With what confidence and ſecurity will Sin be practiſed when Jude 4. 2 Pet. 2. 1, 13, 14.

when an *Opinion* signs a *Warrant*, and pleads a Justification for it?

Fourthly, In Actions, whose goodness or badness is principally discoverable by the *ends* upon which they are undertaken, 'tis no great difficulty for Satan to impose upon Men a Belief that they *act* by *ends* and respects, which do *not indeed move* them at all; and in this case Men are so blinded, that they do not, or will not know or acknowledge they do evil; the *matter* of the Action being *warrantable*, and the *end* being out of the *reach* of common discovery, they readily believe the *best* of themselves; and looking more at the warrantableness of the nature of the act in the general, than at their grounds and intentions, they think not that they do evil. This was a fault which Christ observed in the Disciples when they called for *fire from Heaven* upon
Luk. 9. 55. the *Samaritans*: the thing it self *Elias* had done before, and Christ might have done it then, but they wanted the *spirit of Elias*; and therefore Christ rejects their motion as unlawful *in them*, who considered not that a Spirit of Passion and Revenge did altogether influence them, and instead of shewing a just displeasure against the *Samaritans*, he shews that Satan had blinded them by their Lust, and that the thing they urged was so far from being good, that it was apparently evil, in that they were acted by *another Spirit* than they *imagin'd*. This way of deceit is very common. How often may we observe Christians pretending *conscientious dissatisfactions* about the actions of others, when the private spring that animates them is some *secret grudge* that lyes at the bottom; and yet because the thing wherein they are dissatisfied may truly deserve *blame*, they are not apt to *condemn* themselves but think they do well.

Secondly, Lusts also pervert our Reason and Knowledg *indirectly*: and this is, when we are not *so far* blinded, as to believe the thing unto which we are tempted, to be *good absolutely*; yet notwithstanding, we are perswaded of *some considerable goodness* in it, and such as may for the present be embraced. For this purpose Satan hath ready these *two* Engines:

First, He sets before us the *Pleasures*, Profits and other *delights* of Sin: These he heightens with all his Art and Skill, that he may fix in our Minds this conclusion, that however it be *forbidden*, yet it would conduce much to our *satisfaction* or advantage if it were practised; and here he promiseth such golden ends and fruits

fruits of Sin, as indeed it can never lead unto, inviting us in the words of the Harlot, *I have decked my Bed with coverings of Tapestry, with carved Works, with fine Linnen of Egypt. I have perfumed it with Myrrhe, Aloes and Cinnamon. Come, let us take our fill of these delights.* Thus he set upon *Eve*, *Taste this Fruit, and ye shall be as Gods.* Thus he attempted Christ himself, *All these will I give thee*, proffering the Kingdoms of the World, and the Glory of them. The pleasures of Sin are Satans great *Bait*, and these strongly invite and stir up our Lusts; yet because the fear of the danger may stick in the Heart, *'Tis pleasant, but O I dare not*, saith the Sinner, *I fear the hazard or the evil that may follow:* Therefore Satan hath his other Engine at hand to blind us, and to carry our Minds from such considerations, and that is, Prov. 7. 16.

Secondly, His *Sophistical Arguments*, by which the danger may be lessened; of these his Quiver is full. As,

First, He urgeth that the Sin tempted to *is little.* But a *little one*, 'tis not (saith he) so great a matter as you make it, there are other Sins far greater, and these also practised by Men that profess as much as you. Thus he would *shame* us (as it were) out of our *fear*, by calling it *severity*, *niceness*, or an unnecessary *preciseness.* If this prevail not,

Secondly, He hath then another Argument. Oh (saith he) be it so, that it is a *little more* than ordinary, yet it is *but once*; *taste* or try it, you need not engage your selves to *frequent* practice, you may retreat at pleasure. But if the fear of the danger prevail against this, then,

Thirdly, He labours to put us under a kind of *necessity* of sinning, and this he pleads as a justification of the evil. 'Tis not altogether right, but you cannot well avoid it. This *plea* of necessity is *large*, occasion, example, command of others, strength of inclination, custom, and what not, are pleaded by him in this case; some particularly reckon them up: and rather than some Men will *acknowledg* the evil, they will blame Gods *decree*, as if they were *necessitated* by it, or his providence, as *Adam*, *The Woman that thou gavest me, she gave me of the Tree: David's* bloody resolve against the house of *Nabal* seems to be justified by him, from *Nabal's* great ingratitude, *In vain have I kept all that this Fellow hath in the Wilderness*, &c. and as one engaged by a necessity of repaying such wrongs and affronts, doth he determine to cut them off. *Aaron* (when he was taxed by *Moses* about the golden Calf) Vid. *Dyke* Deceitfulness of Heart. p. 139. &c. 1 Sam. 25. 21.

Calf) excuseth the matter by a pretended necessity of doing what he did upon the violent importunity of such an heady
Exod. 32. 22. People; and that when *Moses* was not to be found, *Thou knewest the People, that they are set on mischief.* This that he urged to *Moses*, Satan no doubt had urged to him, and he had acquiesced in it, as something that he thought would excuse, or at least mitigate the offence. Yet if the Sinner break through this Snare,

Fourthly, He comes on with a softer plea of *infirmity*; and endeavours to perswade Men that they may yield under pretence of *being forced*, and that their *strivings* and *reluctancies* will *lessen* the evil to an apparent *sin of infirmity*; and thus he bespeaks them, *Have not Gods Children infirmities? they sin, though with reluctancy, and doest not thou resist? doth not the fear that is in thy heart shew an unwillingness*; mayest thou not plead, *the evil that I would not do, that do I? if thou yield, will not God account it a rape upon thine integrity?* If this Arrow stick not,

Fifthly, Then he extenuates the offence, by propounding some smaller *good* or convenience that may *follow* that evil. And this, though it be a way of arguing, directly contrary to that rule, *Do not evil that good may come*, yet it oft proves too successful; and 'tis like that common stratagem of War when by the proposal of a *small booty* in view, the Enemies are drawn *out of their Hold* into a *fore-contrived* Danger. Thus Satan pleads, This *one act of Sin may put you into a capacity of honouring God the more.* Some have admitted advancements and dignities *against Conscience*, upon no better ground, but that they might *keep out Knaves*, and that they might be in a condition to be *helpful* to good Men. Surely the Devil prevailed with *Lot* by this Weapon, when he offered the prostitution of his Daughters to the lusts of the *Sodomites*, that the Strangers (as he thought them) might be preserved; *by this evil* (thinks he) *a greater may be avoided.* *Herod*'s Conscience could not at first consent to the cutting off the head of *John Baptist*, but when Satan suggests the obligation of his Oath, he concludes, that in the killing of *John* he should escape the violation of the Oath; Thus a *pretended good* to come, becomes a *pander* to a present certain iniquity. Now if after all these arguings the Conscience carrieth an apprehension of danger, then

Sixthly, He plainly disputeth the *possibility of the escape of danger, though the sin be committed.* All the insinuations of pleasure and advantage by which *Eve* was tempted, could not *at first* blot out her

her *fears* of the conſequence of that trangreſſion, it did ſtick in her mind ſtill, *leſt we* die; then Satan plainly denyeth the danger ſhe feared, *Ye ſhall not ſurely die, the threatning* (ſaith he) *it may be was but for trial, or without a ſtrict and poſitive purpoſe in God to execute it, there is no certainty that God was in good earneſt when he ſpake ſo.* The Devil uſually urgeth the *Mercy* of God, the *Merits* of Chriſt, his *Promiſes* of Pardon, the *Infirmities* of the Saints, *their Sins*, and *Repentances*, &c. From all theſe drawing this concluſion, that we may venture upon the Temptation without any apparent hazard, *'Tis but repenting* (ſaith he) *and that is an eaſie work to a gracious Soul, God is ready to be reconciled, even to a Prodigal Son; he is not ſo cruel as to caſt away any for a ſmall matter, he that waits to be gracious will not ly at catch for opportunities and occaſions to deſtroy us, he that delights not in the death of a Sinner will not delight to take ſtrict exceptions againſt every failing.*

If Satan can prevail with us to *extenuate* the Sin, to *ſlight* the hazard, or any way to leſſen it upon any of the forementioned accounts; then having poſſeſſed us before with high *apprehenſions* of delights and ſatisfactions in the Sin, he quickly perſwades to *accept* the motion, as having a conveniency and advantage in it not to be deſpiſed: and thus doth he *indirectly pervert* our Reaſon, which is the ſecond way by which he blinds us, through the working of our Luſt.

CHAP.

CHAP. XIII.

Of Satan's diverting our Reaſon, being the third way of blinding Men. His policies for diverting our Thoughts. His attempts to that purpoſe in a more direct manner; with the degrees of that procedure. Of diſturbing or diſtracting our Reaſon, which is Satan's fourth way of blinding Men. His deceits therein. Of precipitancy, Satan's fifth way of blinding Men. Several deceits to bring Men to that.

THirdly, Satan blinds the Sons of Men by *diverting and withdrawing their Reaſon*, and taking it off from the *purſuit* of its diſcovery or apprehenſions. For ſometime it cannot be induced to go ſo contrary to its Light, as to call evil good, either *directly* or *indirectly*: Then is Satan put to a new piece of Policy; and if the frame of the Heart and the matter of the Temptation ſuit his deſign, he endeavours to *turn the ſtream* of our thoughts either wholly *another way*, or to *ſtill them* by turning them into a *dead Sea*, or by ſome trick to beguile the Underſtanding with ſome *new dreſs* of the Temptation. So that we may obſerve in Satan a *threefold* policy in a ſubſerviency to this deſign: for,

First, Satan ſometime *ceaſeth* his purſuit and lets the matter fall, and thinks it better to *change* the Temptation than to *continue* a ſollicitation at ſo great a diſadvantage. When he tempted Chriſt and could not prevail, he *departed for a ſeaſon* with a purpoſe to return at ſome fitter time, which Chriſt himſelf was in expectation of, knowing it to be his manner to ly in wait for advantages, and accordingly when his ſuffering drew nigh, which (as he ſpeaks to the Jews,) was *their hour and power of darkneſs*, he foretold his return upon him, *Now the Prince of this World cometh*: however, this attempt of his againſt the *Lord Jeſus prevailed* not, yet he ſhewed his *Art and Skill* in the *ſuſpending* of his Temptation to a more ſutable time. And the ſucceſs of this againſt us is ſadly remarkable:

Luk. 4. 13.

Luk. 22. 53.

remarkable, for however we reſiſt, and at preſent ſtand out, yet his ſolicitations are often like *leaven*, which while 'tis hid in our thoughts, doth not a little *ferment* and change them, ſo that at his return, he often finds our *Luſts prepared* to raiſe greater clouds upon our Mind. Many there are that *reſiſt* ſtrongly at preſent that which they *eaſily ſlide* into, when Satan hath given them *time to breath*; that *ſay I will not*, and yet *do it afterwards*.

Secondly, He ſometimes withdraws their conſiderations, by *huffing them up with a confidence that they are above the Temptation:* As a *conqueſt* in a ſmall *skirmiſh*, begetting an *opinion* of victory, makes way for a *total* overthrow over a careleſs and ſecure Army. We are too apt to triumph over Temptations, becauſe we give the firſt on-ſet with *courage* and reſolution. Chriſt forewarned *Peter* of his denyal, he ſtoutly *defies* it, and not improving this Advertiſement to Fear and Watchfulneſs, Satan who then was upon a deſign to *ſift him*, took him at that advantage of *ſecurity*, and by a contemptible inſtrument overthrew him. Thus while we grow ſtrong in our apprehenſions by a denyal of a Sin, and undervalue it as below us, our Confidence makes us careleſs, and this lets in our ruine.

Thirdly, If theſe ways of Policy fail him, he *ſeemingly complies with us, and is content we judge the matter ſinful, but then he proffers his ſervice to bring us off by diſtinctions*; and here the Sophiſter uſeth his skill to further our Underſtanding in framing *excuſes*, coyning *evaſions*, and ſo doth *out-ſhoot* us in our *own Bow*. The *Corinthians* had learned to diſtinguiſh betwixt eating of Meat in an *Idols* Temple in *honour to the Idol*, and as a *common Feaſt* in civility and reſpect to their Friends that invited them: this preſently withdrew their conſideration, and ſo quieted them in that courſe, that the *Apoſtle* was forced to diſcover the fallacy of it. The *Iſraelites* curſed him that gave a Wife to any of the Tribe of *Benjamin:* but when they turned to them in compaſſion, they ſatisfied themſelves with this poor diſtinction, that they would not *give them Wives*, but were willing to *ſuffer them to take them*. 'Tis a common ſnare in matters of Promiſe, or Oath, where Conſcience is ſtartled at a *direct violation* thereof, by ſome pitiful *ſalvo*, or *ſilly evaſion*, to blind the Eyes; and when they dare not *break* the Hedge, to *leap over* it by the help of a *broken Reed*. Judg. 21. 18, 20.

But I muſt here further obſerve, that Satan doth ſometimes ſet aſide theſe Deceits aforementioned, and trys his ſtrength for the

withdrawing of our consideration from the danger of Sin, in a more *plain and direct* manner, that is, *by continuing the prospect of the sweets and pleasures of Sin under our Eye, and withal, urging us by repeated sollicitations to cast the thoughts of the danger behind our back:* In which he so far prevails sometimes, that Men are charged with a deep *forgetfulness* of God, his Law, and of themselves, yet usually it ariseth to this by degrees: As

First, When a Temptation is before us, and our conscience *reluctis* it, if there be any inclination to *recede* from a conviction, the motion is resisted with a *secret regret* and sorrow. As the young Man was said to *go away sorrowful*, when Christ propounded such terms for Eternal Life as he was not willing to hear of: So do we, our Heart is divided betwixt *Judgment* and *Affection*, and we begin to wish that it might be *lawful* to commit such a Sin, or that there were *no danger* in it; nay, often our *wishes* contradict our *prayers*, and while we desire to be delivered from the Temptation, our private wishes beg a denyal to those supplications.

Secondly, If we come thus far, we usually proceed to the next step, which is, to *give a dismission to those thoughts that oppose the Sin*: We say to them, as *Felix* to *Paul*, *Go thy way for this time, and when I have a convenient opportunity I will send for thee.*

Thirdly, If a plain dismission serve not to repel these thoughts, we begin to *imprison the Truth in Unrighteousness*, and by a more peremptory refusal to stifle it, and to keep it under, and become at last *willingly ignorant.*

Rom. 1. 18.
2 Pet. 3. 5.

Fourthly, By this means at last the Heart grows *sottish and forgetful:* The heart is *taken away*, as the Prophet speaks, and then do these thoughts of conviction and warning at present *perish together.* This withdrawing of our consideration is Satan's third way of blinding us. Follows next

The fourth way by which our Lust prevails in Satan's hand to blind Knowledg, and that is by *distracting and disturbing it in its work.* This piece of subtilty Satan the rather useth, because 'tis attended with a double advantage, and like a *two-edged sword* will cut either way. For (1.) A *confusion* and distraction in the Understanding, will hinder the *even* and clear *apprehensions* of things, so that those principles of Knowledg cannot reach so deep, nor be so firm and full in their application: For as the Senses, if any way distracted or hindred, though never so intent, must needs suffer prejudice in their operations; a thick Air or Mist not only hinders

hinders the ſight of the Eye, but alſo conduceth to a miſrepreſentation of Objects: Thus is the Underſtanding hindred by confuſion. But (2.) If this ſucceed not, yet by this he hinders the *peace and comfort* of God's Children: 'Tis a trouble to be haunted with evil thoughts. To work this diſtraction,

Firſt, Satan uſeth a *clamorous importunity*, and doth ſo follow us with Suggeſtions, that what way ſoever we turn they follow us; we can think nothing elſe, or hear nothing elſe, they are ever before us.

Secondly, He worketh this diſturbance in our thoughts by *levying a legion* of Temptations againſt us; *many at once*, and of *ſeveral kinds*, from *within*, from *without*, on every ſide, he gathers all from the *Dan* to the *Berſheba* of his *Empire* to oppreſs us with a multitude; ſo that while our thoughts are *divided* about many things, they are *leſs fixed* and obſervant in any particular.

Thirdly, He ſometimes endeavours to *weary us out with long Sollicitations*. As thoſe that beſiege a City, when they cannot *ſtorm*, endeavour to waſte their Strength and Proviſions by a *long Siege*: His deſign in this is to come upon us (as *Ahitophel* counſelled *Abſolom*) when we are *weary and weak-handed* by watching and long reſiſtance.

Fourthly, But his chief deſign is to take the *advantage of any trouble inward or outward*, and by the help of this he dangerouſly *diſcompoſeth* and diſtracts our Counſels and Reſolves. If any have a Spirit diſtemper'd, or ly under the apprehenſions of Wrath, 'tis eaſie for him to confound and *amaze* ſuch, that they ſhall ſcarce know what they *do*, or what they *think*. The like advantage he hath from outward Afflictions, and theſe opportunities he the rather takes, for theſe Reaſons.

Firſt, Uſually inward or outward troubles leaves ſome *ſtamp of murmuring* and ſullenneſs upon our Hearts, and of themſelves diſtemper our Spirits with a ſad inclination, *to ſpeak in our haſte*, or *to act unadviſedly*. *Job*'s affliction imbittered his Spirit, and Satan miſſeth not the advantage; then he comes upon him with Temptations, and prevailed ſo far, that he ſpake many things in his anguiſh, of which he was aſhamed afterward, and hides his face for it; *Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.* Job 40. 5.

Secondly, By reaſon of our Burthen we are *leſs weildy*, and more unapt to make any reſiſtance. God himſelf expreſſeth the

condition of such, under the similitude of those *that are great with young*, who because they cannot be driven fast, he *gently leads* them: But Satan knows a small matter will discompose them, and herein he deals with us, as *Simeon* and *Levi* dealt with the *Sechemites* who set upon them when they were *sore* by circumcision.

Thirldly, Troubles *of themselves* occasion *Confusion*, multitudes of Thoughts, Distractions and Inadvertencies. If Men see a hazard before them they are presently at their wits end, they are puzled, they know not what to do, thoughts are divided, now resolving this, then presently changing to a contrary purpose. 'Tis seldom but *as in a multitude of words there is much folly*, so in a distraction of Thoughts there are many Miscarriages, and Satan with a little labour can improve them to more; here he works unseen, in these *troubled Waters* he loves to angle, because his Baits are not discerned.

Fifthly, Our Considerations and Reasonings against Sin are hindred by a *bold forward precipitancy*. When Men are hasted and pressed to the committing of Sin, and like the *deaf Addar* stop their Ears against *the voice of the Charmer*: in this case the rebellious *Will* is like a *furious* Horse, that takes the *Bridle in his Teeth*, and instead of *submitting* to the government of his Rider, he carries him violently whither he would not. Thus do Men rush into Sin as the Horse into the Battel. The devices by which Satan doth forward this, we may observe to be these among others.

First, He endeavours to *affright* Men into an *hopelesness of prevailing against him*, and so intimidates Men that they throw down their Weapons, and yield up themselves to the Temptation; they conclude there is no hope by all their resistance to stand it out against him, and then they are easily perswaded to comply with him. To help this forward, Satan useth the Policy of *Souldiers*, who usually *boast* high of their *strength* and resolutions, that the hearts and *courage* of their Adversaries failing, the *Victory* may fall to them without *stroke*. The Devil expresseth a disdain and scorn of our weak opposition, as *Goliah* did of *David*, *Am I a Dog, that thou comest to me with Staves? doest thou think to stand it out against me? 'tis in vain to buckle on thine Armour, and therefore better were it to save the trouble of striving than to fight to no purpose*. With such like arguings as these, are Men sometimes prevailed with to throw down their Weapons, and to over-run their Reason through fear and hopelesness.

Secondly,

Secondly, Sometimes he is more ſubtile, and *by threaping Men down, that they have conſented already, he puts them upon deſperate adventures of going forward.* This is uſually where Satan hath uſed *many* ſollicitations *before*, after our hearts have been urged ſtrongly with a Temptation; when he ſees he cannot win us over to him, then he *triumphs* and boaſts we are *conquered already*, and that our thoughts could not have *dwelt* ſo long upon ſuch a *ſubject*, but that we had a *liking* to it, and thence would perſwade us to go on and enjoy the *fulneſs* of that delight which we have already *ſtoln* privately, *over Shooes, over Boots.* Now though his arguings here be very weak, (for though it be granted, that by the ſtay of the Temptation on our thoughts he hath a *little entangled* us, it cannot hence be inferred that it is our wiſdom to entangle our ſelves *further*,) yet are many overcome herewith, and give up themſelves as already conquered, and ſo give a ſtop to any further conſideration.

Thirdly, When Men will not be *trapanned* into the Snare by the former deluſions, he attempts to work them up to a *ſudden and haſty reſolve of ſinning*; he prepares all the materials of the Sin, puts every thing in order, and then carries us (as he did Chriſt) into the Mountain, to give us a proſpect of their beauty and glory: *All theſe* (ſaith he) *will I give thee; do but conſent, and all are thine.* Now, albeit there are arguments at hand, and ſerious conſiderations to deter us from practice, yet how are all laid aſide by a quick reſolve? Satan urgeth us by violent *hurry*, (as Chriſt ſaid to *Judas*) *what thou haſt to do, do it quickly*; the Soul perſwaded with this puts on a ſudden boldneſs and reſolution, and when Reaſon doth offer to *interpoſe*, *it holds faſt the door*, becauſe the *ſound of its Maſters feet is behind it*; doth it not ſay to it ſelf, *Come, we will not conſider, let us do it quickly before theſe lively conſiderations come in to hinder us*; 'tis loth to be reſtrained, and conceiteth, that if it can be done *before Conſcience awaken* and make a noiſe, all is well; as if Sin *ceaſed* to be ſinful, becauſe we by a violent haſte endeavoured to *prevent* the admonition of Conſcience. Thus they enjoy their Sin (as the *Iſraelites* eat their Paſſover) *in haſte, and with their ſtaves in their hands.*

Fourthly, When Opportunities and Occaſions will well ſuit it. He takes the advantage of a *paſſionate and ſullen Humor*, and by this means he turns us clearly out of our Byaſs: Reaſon is trampled under-foot, and Paſſion quite over-runs it. At this diſad-

vantage

vantage the Devil takes *Jonah*, and hardens him to a ſtrange *reſolve* of quarrelling God, and *juſtifying* himſelf in that Inſolency. The *Humor* that Satan wrought upon, was his *fretful ſullenneſs* raiſed up to a great height by the diſappointment of his expectation, and this makes him break out into a *Cholerick* reſolution, *I do well to be angry.* Had he been compoſed in his Spirit, had his Mind been calm and ſedate, the Devil (ſurely) could not by any arguments have drawn him up to it; but when the *Spirit* is in a *rage*, a *little* matter will *bind* Reaſon in *Chains*, and puſh a Man upon a *deſperate careleſneſs* of any danger that may follow; ſutable to that expreſſion of *Job*, chap. 13. 13. *Let me alone that I may ſpeak, and let come on me what will.*

Fifthly, All theſe are but ſmall in compariſon of thoſe *deliberate determinations which are to be found with moſt Sinners*, who are therefore ſaid to ſin with an *high hand*, *preſumptuouſly*, *wilfully*, *againſt Conſcience*, *againſt Knowledg*, and this ordinarily to be found only among thoſe whom a *cuſtom* of Sin hath hardned and confirmed into a *boldneſs* of a wicked way and courſe. When the ſpirits of Men are thus *harneſſed* and prepared, Satan can at pleaſure almoſt *form* them into a *deliberate reſolve*, to *caſt the commandment behind their back*, and *to refuſe to hearken.* When any Temptation is offered them, if God ſay, *Ask for the old paths, and walk therein*, (as *Jer.* 6. 16.) they will readily anſwer, *We will not walk therein:* If God ſay, *Hearken to the ſound of the Trumpet:* they will reply, *We will not hearken.* When the People by a courſe of ſinning had made themſelves like the *wild Aſs* uſed to the Wilderneſs, then did they peremptorily *ſet up their* Will againſt all the *Reaſon* and Conſideration that could come in to deter them, though they were told the inconveniences, (*Jer.* 2. 25.) that this did *unſhoo* their Foot, and afflicted them with *Thirſt and Want*, yet was the advice ſlighted, *there is no hope* (ſaid they,) there is no expectation that we will take any notice of theſe pleadings, for we have *fixed* our reſolve, *We have loved Strangers, and after them will we go.* So *Jer.* 44. 16. *As for the word that thou haſt ſpoken unto us in the Name of the Lord, we will not hearken unto thee, but we will certainly do whatſoever thing goeth out of our own Mouth.* A plain and *full reſolve* of Will diſchargeth all the *powers of Reaſon*, and commands it ſilence. And that this is moſt ordinary among Men, may appear by theſe frequent expreſſions of Scripture, wherein God lays the blame of all that madneſs which their lives bring forth

forth upon their *Will*, *Ye would not obey, ye will not come to me; their heart is ſet to do evil*, &c. It may indeed ſeem ſtrange that Satan ſhould proceed ſo far with the generality of Men, and that they ſhould do that that ſhould ſeem ſo inconſiſtent with thoſe Principles which they retain, and the Light which muſt reſult from thence: But we muſt remember, that theſe *wills* and *ſhalls* of wicked Men, are for the moſt part *God's interpretation* of their Acts and Carriage, which ſpeaks as much, though it may be their Minds and Hearts do not ſo *formally* mould up their Thoughts into ſuch open and *brazen-fac'd* aſſertions. And yet we ought alſo further to conſider, that when the *Spirit* of God chargeth Man with *wilfulneſs*, there is ſurely more of a *formal wilfulneſs* in the heart of Man than lyeth open to *our view*. And this will be leſs ſtrange to us when we call to mind,

Sixthly, That through the working of Satan the Minds of Men are darkned, and the light thereof put out by the prevalency of *Atheiſtical Principles*. Something of *Atheiſm* is by moſt *Capel* Tempt. Divines concluded to be in *every* Sin, and according to the height of it in its various degrees, is Reaſon and Conſideration overturned: There are, it may be, few that are *profeſſed* Atheiſts in *Opinion*, and Dogmatically ſo, but all *wicked* Men are ſo *in Practice*; though they profeſs God, yet *the Fool ſaith in his heart, there is no God*, and in *their works they deny him*. This is a Principle that directly ſtrikes at the root: for if there be *no God*, *no Hell* or Puniſhment, who will be *ſcared* from taking his delight in Sin by any ſuch conſideration? The Devil therefore ſtrives to inſtil this Poyſon with his Temptation. When he enticed *Eve* by ſecret inſinuations, he firſt *queſtions* the truth of the threatning, and then proceeds to an open *denyal* of it, *ye ſhall not ſurely die*; and 'tis plain, ſhe was induced to the Sin upon a *ſecret disbelief* of the danger; ſhe reckons up the advantages, *good for Food, pleaſant to the Eye, to be deſired to make one wiſe*; wherein 'tis evident ſhe believed what Satan had affirmed, *that they ſhould be as God*, and then it was not to be feared that they ſhould die. This kind of *Atheiſm* is common; Men may not *disbelieve* a Godhead, nay they may *believe there is a God*, and yet *queſtion* the truth of his *threatnings*. Thoſe conceits that Men have of God, whereby they *mould* and frame him in their *fancies*, ſutable to their humors (which is a *thinking that he is ſuch an one as our ſelves*) are Streams and Pſal. 50. Vapours from this Pit, and the Hearts of the Sons of Men are

deſperately

desperately set within them to do evil, upon these grounds; much more when they arise so high as in some who say, *Doth God know? Is there knowledg in the most High?* If Men give way to this, what reason can be imagined to stand before them? All the comminations of Scripture are derided as so many *Theological scare-Crows*, and undervalued as so many pitiful contrivances to keep Men in awe.

CHAP. XIV.

Of Satan's maintaining his Possession. His first Engine for that purpose, is his finishing of Sin, in its reiteration and aggravation. His Policies herein.

HAving explained the *five* ways by which Satan through the power of Lust causeth blindness of Mind in tempting to Sin, I shall next lay open Satan's Devices for the *keeping and maintaining his Possession*, which are these:

First, He endeavours (after he hath prevailed with any Man to commit an Iniquity) to *finish Sin*, Jam. 1. 15. *After 'tis conceived* and *brought forth*, then 'tis *finished*; which notes its growth and increase. This compriseth these *two* things, its *Reiteration*, and its *Aggravation*.

First, Its *Reiteration*, is when by *frequent acts* it is strengthned, and confirmed into an *habit*. There are various *steps* by which Men ascend into the *seat of the Scornful*, *Nemo repentè turpissimus*, 'Tis not *one act* that doth denominate Men *wise to do evil*. In *Psal.* 1. *David* shews there are *gradations* and degrees of Sin, some *walk in the counsel of the Ungodly*; some by progress and continuance of Sin *stand in the way of Sinners*; some by a hardness of Heart and fixedness in wicked Purposes, *sit in the seat of the Scornful*. To this height doth he labour to bring his Proselytes, yet he further designs,

Secondly, That Sin may have its utmost accomplishments in *all the aggravations* whereof it may be capable. He strives to put Men upon such a course of sinning as may be *most scandalous* to the

the Goſpel, *moſt enſnaring* and offenſive to others, *moſt hardning* and deſperate to our ſelves, *moſt offenſive* and provoking to God; in this he imitates the counſel of *Ahitophel* to *Abſalom*, when he adviſed him to go in unto his Fathers Concubines in the ſight of all *Iſrael*, that ſo the breach betwixt him and his Father might be widned to an impoſſibility of reconciliation. Thus he labours that Sinners ſhould act at ſuch a rate of open defiance againſt Heaven, as if they *reſolved to ly down* in their iniquity, and were purpoſed *never to think of returning* and making up their peace with God. That Sin may be finiſhed in both theſe reſpects, he uſeth theſe Policies;

Firſt, After Sin is *once* committed, he *renews* his Motions and Sollicitations to act it *again*, and then again, and ſo onward till they be perfect and habituated to it. In this caſe he acts over again the *former method* by which he firſt enſnared them, only with ſuch alterations as the preſent caſe doth neceſſitate him unto; before he urged for the committing of it but *once*, (how little is he to be truſted in theſe promiſes,) now he urgeth them by the *very act* they have already done, *Is it not a pleaſant or profitable ſin to thy very experience? haſt thou not taſted and ſeen? haſt thou not already conſented? taſte and try again, and yet further, withdraw not thy hand.* A little Temptation ſerved before, but a leſs ſerves now; for by yielding to the *firſt* Temptation, our hearts are ſecretly *enclined* to the Sin, and we carry a greater affection to it than before: for this is the *ſtain* and defilement of Sin, that when once committed, it leaves *impreſſions of delight* and love behind, which are ſtill the more *augmented* by a further *progreſs* and frequent commiſſion, till at laſt by a ſtrong power of *faſcination* it bewitches Men that they *cannot forbear*; all the entreaties of Friends, all their own Promiſes, all their Reſolves and Purpoſes, though never ſo ſtrong and ſerious (except God ſtrike in to reſcue by an omnipotent hand) can no more reſtrain them than *fetters of Straw* can hold a *Giant*. God himſelf owns it as a *natural impoſſibility*, *Can the Ethiopian change his skin? no more can ye do good*; and the reaſon of that impoſſibility is from hence, that they are *accuſtomed to do evil*. Such ſtrong and powerful inclinations to the ſame ſin again are begot in us by a ſin already committed, that ſometime *one act* of ſin fills ſome Men with as *vehement* and *paſſionate deſires* for a further enjoyment, as *cuſtom* and continuance doth others. *Auſtin* reports that *Alipius* when once he gave way to the

Temptation of beholding the *Gladiators*, was bewitched with such a delight, that he not only desired to come again *with others*, but also *before others*. Neither is it any great wonder it should be so, when (besides the Inclinations that are begot in us by any act of Sin to recommit it) Sin puts us *out of God's protection*, *debilitates* and weakens our Graces, *strengthens* Satan's Arm, and often *procures* him further power and commission against us.

Secondly, Satan endeavours to make one Sin an *engagement* to another, and to force Men to *draw Iniquity with cords of Vanity*.
Prov. 30. 9. *Agur* notes a concatenation in Sins, *lest I steal and take the Name of God in vain*. *Adam* sinning in the forbidden Fruit, and proclaimed guilty by his Conscience, runs into another sin for the excuse of the former, *the Woman that thou gavest me*, &c. *David* affords a sad instance of this, the sin with *Bathsheba* being committed, and she with Child upon it, *David* to hide the shame of his offence (1) *Hypocritically* pretends great kindness to *Uriah*. (2.) When that served not, next he makes him *drunk*, and it may be he *involved* many others in that sin as *Accessories*. (3.) When this course failed, his heart conceives a purpose and resolution to *murther* him. (4.) He cruelly makes him the *Messenger* of his *own* destruction. (5.) He engageth *Joab* in it. (6.) And the death of *many* of his Souldiers. (7.) By this puts the whole *Army* upon an *hazard*. (8.) *Excuseth* the bloody contrivance, by *Providence*. (9.) In all using still the *height* of dissimulation. Satan knows how natural it is for Men to hide the *shame* of their iniquity, and accordingly provides occasions, and provocations to drive them on to a kind of necessity.

Thirdly, By a *perverse representation of the state of godly and wicked Men*, he draws on Sin to an higher compleatment. How often doth he set before us the Misery, Affliction, Contempt, Crosses, and Sadnesses of the one, and the Jollity, Delights, Plenty, Peace, Honours, and Power of the other? It was a Temptation that had almost brought *David* to an *Atheistical* resolve against all religious duty, and that which he observed had prevailed altogether with many Professors, *Psal.* 73. When they observed *they were not in trouble like other Men*, and that their Mouth and Tongue had been insolent against God, without any rebuke or check from him; when in the mean time, the Godly *were plagued all the day*, and *chastned every morning*: some (that were in profession, or esti-

mation

mation at leaſt, God's People) returned to take up theſe thoughts, and to reſolve upon ſuch practices, *verſ.* 10. as if God who ſees all theſe with ſo much ſilence, muſt be ſuppoſed knowingly to give ſome countenance to ſuch actions. This indeed (when 'tis proſecuted upon our hearts in its full ſtrength with thoſe ugly ſurmiſes, jealouſies, and miſapprehenſions that are wont to accompany it) is a ſad ſtep to a deſperate neglect of duty and a careleſneſs in ſinning, in that it *inſenſibly* introduceth *Atheiſtical* impreſſions upon the hearts of Men, and ſuch are apt to catch hold, even upon good Men, who are but too ready to ſay, as *David*, *I have cleanſed my hands in vain.*

Fourthly, Satan hath yet another piece of Policy for the multiplication and aggravation of Sin, which is the *enmity and oppoſition of the Law.* Of this the Apoſtle *Paul* ſadly complains from his own experience, *Rom.* 7. 8. *Sin taking occaſion by the Commandment, wrought in me all manner of concupiſcence.* What he laments is this, that ſuch is the *perverſneſs* of our natures, that the Law inſtead of *reſtraining* us doth the more *enrage* us, ſo that *accidentally* the Law doth multiply Sin: for when the reſtraint of the Law is before us, Luſt burns not only more inwardly, but when it cannot be kept in and ſmothered, then it breaks out with greater violence, *Let us break their bonds aſunder*, &c. When the Law condemns our Luſts, they grow ſurly and deſperate, *Let us eat and drink, for to morrow we die*, &c. If any wonder that the Law (which was given of purpoſe to repreſs Sin, and which is of ſo great uſe in its authority to kill it in us, and to hinder Temptations,) ſhould thus be uſed by Satan to encreaſe and enrage it, they may conſider that 'tis but ſtill an *accidental occaſion*, and not a *cauſe*, and Sin *takes this occaſion* without any fault of the Law. Satan to this end † *watcheth* the time when our hearts are moſt *earneſtly* ſet upon our Luſts, when our deſires are moſt highly engaged, and then by a *ſubtile Art* ſo oppoſeth the Law (letting in it's contradictions in way and meaſure ſutable) that our hearts conceive *a grudge* at reſtraint, which together with its *earneſtneſs* to *ſatisfy the Fleſh*, ariſeth up to a *furious madneſs*, and violent ſtriving to maintain a liberty and freedom to do according to the deſires of their heart; whereas this *ſame Law*, if it be applyed to the heart when 'tis *more cooled* and not ſo *highly engaged* upon a deſign of Luſt, will *break*, *terrify*, and *reſtrain* the heart, and put ſuch a *damp* upon Temptations that they ſhall not be able to ſtand

† *As* Abſalom *his ſervants watched when* Amnon's *heart was merry with Wine.*

before it. So great a difference is there in the *various seasons* of the application of this Law; in which Art, for the enflaming of the heart to iniquity, Satan shews a wonderful dexterity.

CHAP. XV.

Of Satan's keeping all in quiet, which is his second Engine for keeping his Possession, and for that purpose his keeping us from going to the Light by several subtilties; also of making us rise up against the Light, and by what wayes he doth that.

SAtan's next Engine, for the maintaining his Possession, *is to keep all in quiet:* which our Saviour notes, *Luk.* 11. 21. *When a strong man armed keepeth his palace, his goods are in peace.* He urgeth this against those that objected to him, that he cast out Devils by *Belzebub*, which calumny he confuteth, by shewing the inconsistency of that, with Satan's Principles and Design; it being a thing sufficiently known and universally practised, that no man will *disturb* or *dispute* against his own *peaceable Possession*; neither can it be supposed Satan will do it, because he acts by this common Rule of keeping down and hindring any thing that may disquiet breach of Peace, is hazardous to a Possession; an uneasie Government occasions mutinies and revolts of Subjects: yet we might think that (the wages of Sin, the light and power of Conscience considered,) it were no easie task for the Devil to rule his Slaves with so much quiet as 'tis observed he doth; his skill in this particular, and the way of managing his interest for such an end, we may clearly see, in *Jo.*3. 20. *Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.* From which place we may observe: (1) The great thing that doth disquiet Satan's Possession, is *Light.* (2) The reason of that disquietment is, the *discovery that Light makes*, and the *shame* that follows that discovery. (3) The way to *prevent* that Light, and the reproof of it, is to *avoid coming to it*; and where it cannot be avoided, *to hate it.* 'Tis Satan's business then for keeping all in peace.

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(1) To keep us *from the Light*; or if that cannot be, then (2) To make us *riſe up againſt it*. I ſhall make enquiry after both theſe projects of the Devil.

To keep us from coming to the Light, he uſeth a great many ſubtilties: as,

Firſt, for his *own part*, he forbears to do any thing that might *diſcompoſe* or affright entangled Souls: at other times, and in other caſes he loves to *torment* and affright them, to cauſe their Wounds to *ſtink* and corrupt; but in this caſe he takes a contrary courſe, he keeps off (as much as may be) all *reflections* of Conſcience; he *conceals* the evil and danger of Sin, he *ſings them aſleep* in their folly, *till a dart ſtrike through their liver*, and haſtens them to the ſnare, *as a bird that knoweth not that it is for his life*. They that ſhall conſider, that the heart of a ſinner is hardned through the deceitfulneſs of Sin; and that the greateſt part of the affrightment that moleſts the conſciences of ſuch, is from Satan's *fury* and malice; they will eaſily conceive how much his *ſingle* forbearance to moleſt, may contribute to the peace and eaſe of thoſe that are *ſetled upon their lees*: but beſides his forbearance, we may expect that whatever *clouds* or *darkneſs* he can raiſe to exclude the Light, or to muffle the eyes, he will not be negligent in the uſe of that power whatever he can poſitively do in the raiſing up the *confidence* of preſumption or ſecurity in the Minds of Men; what ever he can do to make them *ſottiſh* or careleſs, that ſhall not be wanting. Prov. 7. 23.

Secondly, he ſhews no leſs skill, and diligence by *ſecret contrivances* to *hinder* occaſions of reproof, and diſcovery; how much he can practiſe upon others, that out of pity and compaſſion to the Souls of Men, are ready to draw a ſinner *from the errour of his way, and to ſave a Soul from death*. We can ſcarce imagine what ways he hath to *divert* and hinder them, by what private *diſcouragements* he doth defer them, who can tell? He that could diſpute with the *Angel* about the body of *Moſes* to prevent the ſecret interment of it: he that could give a *ſtop* of One and twenty days to the Angel that was to bring the comfortable Meſſage to *Daniel*, of the hearing of his Prayers, may more eaſily *obſtruct* and oppoſe the deſigns of a faithful reprover. Some time he doth this by *viſible* means and inſtruments, ſtirring up the Spirits of wicked men to give oppoſition to ſuch as ſeek to deliver their Souls from the blood of men, by faithful warnings or exhortations: The Devil was ſo careful to keep *Jeroboam* quiet in his ſin- Jud. 9. Deut. 34. 6.

ful

ful course of Idolatry, that he stirs up *Amaziah* to banish *Amos* from the Court, lest his plain dealing should startle or awaken the Conscience of the King; *Amos* 7. 12, 13. *Go, flee thee away into the land of Judah, &c. but Prophesie not any more at Bethel, for it is the Kings Chappel, it is the Kings Court.*

Thirdly, In order to the keeping out the Light from the consciences of Men, he insinuates himself as *a lying Spirit, into the mouthes* of some of his *mercenaries*; and they speak *smooth things* and *deceit* to Satan's Captives; telling them, that they are in a good condition; Christians good enough, and may go to Heaven as well as the preciselt: 'tis a fault in *unfaithful Ministers*, they do the Devil this service, God highly complains of it. *Jer.* 6. 14. *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* Ezek. 13. 10. *They have seduced my people, saying, Peace, and there was no peace: and one built up a Wall and others daubed it with untempered morter.* Besides, this Stratagem is the more likely to prevail, because it takes the advantage of the *humours*, and inclinations of Men, who naturally think *the best* of themselves, and delight that others should speak what *they would have them*; so that when Men by the Devil's instigation propheste deceit to sinful Men, 'tis most likely they should be heard, seeing they desire such Prophets, *and love to have it so.*

Fourthly, Satan keeps off the Light, by *catching away the Word after it is sown.* This policy of his, Christ expresly discovers, *Math.* 13. 19. *When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart:* such opportunities the Devil doth narrowly watch; to be sure he will be present at a Sermon, or good discourse, and if he perceive any thing spoken that may endanger his peaceable Possession, how busie is he to withdraw the heart, sometime by the *sight* of the Eyes, sometimes by *vain thoughts* of business, occasions, delights, and what not; and if this come not up to his end, then he endeavours, *after Men have heard*, to justle all out by *impertinent Discourses, urgencies* of Imployment, and a thousand such divertisements, that so Men may not lay the warning to heart, nor by serious meditation to apply it to their Consciences.

Fifthly, He sometimes *snuffs* out the Light by Persecution. Those hearers *Mat.* 13. 20, 21. that had received the Word with some

ſome workings of affections and joy, are *preſently offended when Perſecution, becauſe of the Word, ariſeth.* By this, he threatens Men into an acquieſcency in their preſent condition, that if *they depart from iniquity, they ſhall make themſelves a prey:* Bonds, Impriſonments, and Hatreds (he ſuggeſts) ſhall abide them, and by this means he ſcares Men from the Light.

Sixthly, He ſometimes *ſmothers* and choaks it with the *Cares of the World.* As thoſe that received Seed among Thornes; by earneſt engagements in buſineſs, all that time, ſtrength and affection which ſhould have been laid out in the proſecution of Heavenly things, are wholly taken up and ſpent on outward things; by this means that Light that ſhines into the hearts of Men, is neglected and put by.

Seventhly, He ſtaves off Men from coming to the Light, by putting them upon *miſapprehenſions of their Eſtate*, in judging themſelves by the common opinion. Satan hath ſo far prevailed with Men, that they are become confident of this conceit, *That Men may take a moderate liberty in Sinning, and yet nevertheleſs be in a good condition; that Sin is not ſo great a matter in God's eſteem, as in the judgment of ſome rigorous preciſian, that he will not be ſo extream to mark what we do amiſs, as ſome ſtrict Profeſſours are.* What can be of greater hindrance to that ingenuous ſearch, ſtrict examination, and impartial judging, or ſhaming our ſelves for our iniquities, (which the Light of Scripture would engage us unto) than ſuch a conceit as this? and yet that this opinion is not only common, but ancient, is manifeſt by thoſe warnings and cautions given by the *Apoſtle* to the contrary. *Gal. 6. 7. Be not deceived, God is not mocked; whatſoever a Man ſoweth, that ſhall he alſo reap.* Eph. 5. 6. *Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* If it had not been uſual for Men to live in Uncleanneſs, Covetouſneſs and ſuch like offences (which he calls *ſowing to the fleſh*) and yet in the midſt of theſe, to think they were not under the hazard of Wrath; or if Men had not profeſſedly and avowedly maintained ſuch an opinion, it had been ſuperfluous for the Apoſtle to have warned us with ſo much earneſtneſs, *Be not deceived, let no man deceive you with ſuch vain words.*

Eighthly, 'Tis uſual for Satan to ſtill and quiet the ſtirring thoughts of Sinners *with hopes and aſſurances of ſecreſie.* As children are quieted and pleaſed with toyes and rattles, ſo are Sinners

put

put off, and diverted from prosecuting the discoveries that the Light would make in them, by this confidence, *that though they have done amiss, yet their miscarriages shall not be laid open, or manifested before Men.* 'Tis incredible how much the hopes of concealment doth satisfie and delight those that have some sense of Guilt. Sometime Men are Impudent, that *they declare their Sin as* Sodom, *they hide it not:* But before they arrive at so great an Impudency, they usually *seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us? and who knoweth us?* Isa. 29. 15. Like those foolish Creatures that think themselves sufficiently concealed by hiding their heads in a Bush, though all their bodies be exposed to open view. *Isa.* 28. 15. Those that *made lies their refuge, and under falshood hid themselves*, became as confident of their security, as if they had *made a covenant with death, and were at an agreement with hell*; and when they have continued in this course for some time with impunity, the Light is so banished, that they carry it so, as if God observed their Actions done in the dark, as little as Men do. *How doth God know?* (say they) *can he judge through the dark clouds? thick clouds are a covering to him that he seeth not*; and hence proceed they to promise themselves a safety from judgements, *When the overflowing scourge shall pass through, it shall not come nigh unto us, for we have made lies our refuge*, &c.

Isa. 3. 9.

Job. 22. 13.

Ninthly, Satan keeps them from going to the Light by *demurrs* and *delays.* If the Light begin to break in upon their Consciences, then he tells them, that there is time enough afterward: *Oh* (saith he) *thou art young and hast many days before thee, 'tis time enough to repent when you begin to be old: or, thou art a Servant, an Apprentice under command, thou wantest fit opportunities and conveniencies for serious consideration defer till thou becomest free, and at thine own disposal.* That this is one of Satan's deceits to hinder us from making use of the Light; (besides what common experience may teach every Man) may be clearly gathered from the exhortations of Scripture, which do not only *shew* us, *the way wherein we ought to walk*, but also *press us* to a present embracement of that Counsel; *To day, to day, while it is called to day, harden not your hearts. Now is the accepted time; Now is the day of Salvation. Remember thy Creator in the days of thy youth before the evil day comes: if ye will enquire, enquire, yea return, come.* This hasty urgency to close with the offered occasions, plainly accuse us of delays, and

Heb. 3. 7.
2 Cor. 6. 2.
Eccles. 12. 1.
Isa. 21. 12.

that

that it is usual with us to adjourn those thoughts to a fitter opportunity, which we are not willing to comply with for the present.

By these *nine* devices he keeps the Light from ensnared Sinners, or them from coming to the Light. But if all this cannot draw a curtain before the Sun, if its bright beams breaks through all, so that it cannot be avoided, but there will be a manifestation and discovery *of the hidden things of darkness*; then Satan useth all his art and cunning to stir up in the hearts of Men their *hatred against the Light*.

This is his Second grand piece of Policy to keep all in quiet under his command, to which purpose,

First, He endeavours to draw on a hatred against the Light, by raising in the minds of Men *a prejudice against the person that brings or offers it*: if he that warns or reproves, express himself any thing *warmly*, or *cuttingly* against his brothers Sin, this the Devil presently makes use of; and those that are concerned think they have a just cause to *stop their ears*, and *harden their necks*, because they conceive, that *anger*, or *ill-will*, or some such *base thing* did dictate those (though just) rebukes. The Devil turned the heart of *Ahab* against the faithful warnings of *Micaiah* upon a deep prejudice that he had taken up against him; for so he expresseth himself to *Jehosaphat*, *I hate him, for he never propheseth good unto me.* In this case, Men consider not how *justy*, how *truly*, how *profitably* any thing is spoken, but (as some Insects that feed upon Sores) they pass by what is sound and good, and fix upon that which is corrupt and putrid, either through he *weakness* and inobservancy of the *reprover*, or pretended to be such, by the *prejudice* of the *party* which doth altogether disable him to put a right construction upon any thing. 1 King. 22. 8.

Secondly, If this help not, then he seeks to get the advantage of a *provoked*, passionate, or otherwise distempered fit, and then hatred is easily procured against any thing that comes in its way.

Thirdly, Satan endeavours to engage our hatred against the Light, by presenting our *interest as shaken*, or endangered by it. If Interest can be drawn in, and made a party, 'tis not difficult to put all the *Passions* of a Man in *arms*, to give open defiance to any Discovery it can make. That great rage and tumult of Kings and People mentioned in *Psal.* 2. *combining* and *taking counsel*

against the Lord, and his Laws, is upon the *quarrel* of Interest: their suspitions and jealousies that the *setting up* of Christ upon his Throne would *eclipse* their power and greatness, makes them (out of a desperate hatred against the Light) fall into resolves of open Rebellion against his Laws: *Let us break his bands asunder, and cast away his cords from us.* This pretence of Interest strengthned the accusation of *Amaziah* against *Amos*, *Chap.* 7. 10. *Amos hath conspired against thee in the midst of the house of Israel: the Land is not able to bear all his words.* No wonder then if *Jeroboam* instead of hearkning to the threatning, banish him out of the Land. We find the like in *Asa* (a good man) the Devil stirs up his hatred against the Seer, *he was wroth with him, and put him in the Prison-house, for he was in a rage against him.* The ground of that rage was this; the *King's Interest* (in his apprehension) was wrapt up in that *League* with the King of *Syria*, vers. 2,3. so that he could not bear so plain a reproof, which directly laid the Axe to the Root of so great an Interest, as the safety of the King and Kingdom, which seemed to depend so much upon that League.

2 Chr. 16. 10.

Fourthly, Satan stirs up hatred against the Light from the *unavoidable Effects* of Light, which are *discovery* and *manifestation.* Ephes. 5. 13. *All things that are reproved are made manifest: for whatsoever doth make manifest, is Light.* Now the issue of this manifestation is *shame*, which however it be the *daughter* of Sin and Light, yet would it *naturally destroy* the Sin that bred it; and therefore Repentance is usually expressed by being *ashamed and confounded*: but that Satan might avoid this, he turns the edge of shame, against the *Light*, which should have been employed against *Sin.* When Men therefore have sinned, and are *as a Thief when he is taken*, ready to fall into the hands of shame; for the avoiding of that, *they rebel against the Light.* The ground of this hatred, Christ in *Joh.* 3. 20 tells us, is, *lest their deeds should be reproved*, and they forced to bear their shame; to this end they are put upon it to hide themselves from shame, by lyes, pretences, excuses, extenuations, or by any *fig-leaf* that comes first to hand. And as those that live in hotter Regions *curse the Sun*, because it scorcheth them; so do these *curse the Light*: and instead of taking its help, raise up an irreconcileable Enmity against it; and so run from it.

Jer. 2. 26.

Job 24. 13.

CHAP.

CHAP. XVI.

Of Satan's third grand Policy for maintaining his Poſſeſſion; which is his feigned Departure. (1.) *By ceaſing the proſecution of his deſign; and the caſes in which he doth it.* (2.) *By abating the eagerneſs of purſuit; and how he doth that.* (3.) *By exchanging Temptations; and his Policy therein. The advantage he ſeeks by ſeeming to fly. Of his* (4.) *Stratagem for keeping his Poſſeſſion, which is his ſtopping all ways of retreat; and how he doth that.*

BEſides the *two* former Deſigns (of finiſhing Sin, and keeping all in quiet) by which the Devil endeavours to maintain his Poſſeſſion, he hath a *third* grand ſubtilty, which is this; *He keeps his hold by feigning himſelf diſpoſſeſſed and caſt out.* Of this we have a full account, **Luk.** 11. 24. *When the unclean Spirit is gone out of a Man, he walketh thorow dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.* Chriſt had there noted that 'tis Satan's great Principle to do nothing by which his Kingdom may be divided, or undermined. Satan will not be divided againſt himſelf, and yet very ſeaſonably he tells us, that for an advantage he will ſeem to quit his Intereſt, and upon deſign he will ſometimes ſo carry himſelf that he may be deemed and ſuppoſed to be *gone out of a Man*: As thoſe that beſiege Forts or walled Towns, do ſometimes raiſe the Siege and feign a departure, intending thereby to take a ſudden advantage of the careleſneſs of the beſieged. In the explanation of this Policy, I ſhall, (1.) Shew how *many ways* he feigns a departure, (2.) *Upon what deſigns* he doth it.

There are *three* ways whereby Satan ſeems to forſake his Intereſt.

Firſt, He frequently *ceaſeth the proſecution* of a Deſign, which yet he hath in his Eye and Deſire, when he perceives that there are *ſome things in his way* that render it not *feaſible*, nay he forbears

to urge Men to their *darling* sins, upon the same score: and who would not think Satan cast out in such a case? When a Man spits out the sweet Morsel which heretofore he kept under his Tongue, and sucked a sweetness from it; when Men of noted Iniquities abstain from them, and become smooth and civil, who would not think but that the unclean Spirit were gone? This way and course he puts in practice in several cases.

First, When he perceives some *extraordinary* occasion puts any of his Subjects into a *good mood* or humor of Religion. Wicked Men are not *ordinarily* so highly bent upon evil ways, but that they may be at sometimes *softned* and relaxed. *Pharaoh* (who is most eminently noted for a heart judicially hardned) at the appearance of the Plagues upon himself and *Egypt*, usually relented somewhat, and would confess *he had sinned*, and that fit would continue upon him for some little time. But very *frequently* 'tis thus with *others*, an extraordinary occasion *melts* and thaws down the natural affections of Men, (as a warm day melts the Snow upon the Mountains,) and then the stream will for a time run high and strong, at which time Satan sees 'tis in vain to urge them. Thus Men that receive an *eminent* kindness and deliverance from God, what is more common than for such Men to say, *Oh! we will never be so wicked as we have been, we will never be drunk more, the World shall see us reformed and new Men:* These are indeed good words, and yet though Satan knows that such expressions are not from a good heart, (as that of *Deut.* 5. 29. implyes, *They have well said, O that there were such an heart in them,*) he nevertheless thinks it not fit then to press them to their usual wickedness at that time: *for natural affections raised high in a profession of Religion will withstand Temptations for a fit*, and therefore he forbears till the stream run lower. What a fit of affection had the *Israelites* when their Eyes had seen that miraculous deliverance at the Red Sea? What Songs of rejoycing had they? what resolves never to distrust him again? *Psal.* 106. 12. *Then believed they his words, they sang his praise:* Satan doth not presently urge them to murmuring and unbelief, (though that was his design) but he stays till the fit was over, and then he could soon tempt them to *forget his works*. How like a Convert did *Saul* look, after *David* had convinced him of his integrity, and had spared his life in the Cave? he weeps and acknowledgeth his iniquity, justifies *David*, owns his kindness, and seems to acquiesce in his succession to the Kingdom.

1 Sam. 24. 16. & 26. 21.

Kingdom. The Devil had no queſtion a great ſpite at *David*, and 'twas his great deſign to ſtir up *Saul* againſt him, and yet at that time he could not prevail with him to deſtroy *David*, though he might eaſily have done it; he was then in a *good mood*, and Satan was forced to give way to neceſſity, and to ſeem to go out of *Saul* for the preſent.

Secondly, He alſo ceaſeth from his deſign when he ſees he cannot fit his Temptation with a *ſuitable opportunity*. What could be more the Devil's deſign, and *Eſau*'s ſatisfaction, than to have had *Jacob* ſlain? *Eſau* profeſſeth, it was the deſign of his heart, and yet he reſolves to forbear ſo long as his Father *Iſaac* lived, *Gen.* 27. 41. *The days of my Father's mourning are at hand, then* (but not till then) *will I ſlay my Brother* Jacob. The Devil often ſows his ſeed, and yet *waiteth and hath long patience*, not only in *watering* and fitting the hearts of Men for it, but alſo in *expectancy* of fit opportunities; and in the mean time, he forbears to put Men upon that, which time and occaſion cannot fitly bring forth to practice. The Prophet, *Hoſea* 7. 4. ſpeaks of that People, as notoriouſly wicked, *they are all adulterers*; but withall, he obſerves that they forbare theſe enormous abominations for want of fit ſeaſons, *their heart was as an Oven heated by the Baker*, ſufficiently enflamed after their wickedneſs, and yet the Baker *after he had kneaded the dough*, prepared all the ground-work of the Temptation, *ceaſed from raiſing, ſleeping all the night till all was leavened*; that is, though their hearts were enraged for Sin, yet the Devil doth wait till occaſions preſent themſelves, and becomes in the mean time like one aſleep. Now while the Devil thus ſleeps, the fire that is ſecretly in the heart, being not ſeen, Men gain the good *opinion* of *Converts* with others, and often with themſelves, not knowing what Spirit they are of, becauſe Satan ceaſeth (upon the want of occaſions) to tempt and provoke them.

Thirdly, Our Adverſary is content to forbear, when he percieves that a *reſtraining grace* doth *lock up* the hearts and hands of Men. When *a ſtronger than he cometh*, who can expect leſs but that he ſhould be more quiet? that God doth reſtrain Men ſometime when he doth not change them, needs no proof, that Satan knows of theſe reſtraints, cannot be denyed; who can give an account of theſe communings and diſcourſes that are betwixt God and Satan concerning us? his pleadings in reference to *Job*, were as unknown to *Job* (till God diſcovered them) as his

pleadings

pleadings concerning our selves are to us. Besides, who can tell how much of God's restraining grace may ly in this, of God's limiting and straitning Satan's Commission? Now the Devil hath not so badly improved his observations, but that he knows 'tis in vain to tempt where God doth stop his way, and tye up Mens hands. *Abimeleck* was certainly resolved upon wickedness when he took *Sarah* from *Abraham*, Gen. 20. 2. and yet the matter is so carried for some time, (how long we know not,) as if the Devil had been asleep or forgot to hasten *Abimeleck* to his intended wickedness; for when God cautions him, *he had not come near her*, *vers.* 4. the ground of all this was neither in the *Devil's backwardness*, nor *Abimeleck's modesty*, but Satan lets the matter rest, because he knew that *God withheld him, and suffered him not to touch her.*

Fourthly, When Men are under the *awe* and fear of such as carry an *Authority* in their Countenances and Imployments, for the discouraging of Sin. Satan (as hopeless to prevail) doth not solicite to scandalous Iniquities. Much of external Sanctity, and Saint-like behaviour ariseth from hence; the faces and presence of some Men have such a shining *splendor*, that Iniquity *blusheth* and hideth its head before them. Sin dare not do what it would, so great a reverence and esteem of such persons, is kept up in the consciences of some, and so great an awe and fear is thence derived to others, that they will not, or dare not give way to an insolency in evil. The *Israelites* were generally a wicked People, yet such an awe they had of *Joshua, and the Elders that outlived* Joshua, *who had seen all the great works of the Lord*, that Satan seemed to be cast out all their days. Who could have thought *Joash* had been so much under Satan's power, that had observed his ways all the time of *Jehoiada* the Priest? *Then he did that which was right in the sight of the Lord*; Satan was content to let him alone, because *Jehoiada*'s life and authority did overawe him, but after his death Satan returned to his Possession, and *the King hearkened to the Princes of* Judah, *and served Groves and Idols.* The like is observed of *Uzziah*, the reverence that he had for *Zechariah*, who had understanding in *the visions of God*, discouraged the Tempter from soliciting him to those evils which afterward he engaged him in: Satan is willing (when he perceives the awe and authority of good Men stands in his way) rather to suspend the prosecution of his design, than by forcing it against so strong a *current* to hazard the *Shipwrack* of it.

Jos. 2. 7.

2 Chron. 24. 2.

Vers. 17.

2 Cron. 26. 5.

Vers. 16.

Fifthly,

Fifthly, He alſo makes as if he were caſt out, when he perceives the conſciences of Men are *ſcared by threatned or felt judgments*; he forbears to urge them *againſt the pricks*, when God draws his Sword, and brings forth the glittering Spear. *Balaam's* Aſs would not run againſt the Angel that appeared terribly againſt him in his way. The Devil knows the power of an *awakened Conſcience*, and ſees it in vain to ſtrive againſt ſuch a ſtream; and when it will be no better, he withdraws. As great a power as the Devil had in *Ahab*, when he was affrighted and *humbled*, he gave way, and for that ſeaſon drave him not on to his wonted practice of wickedneſs. He alſo carried thus to the *Ninevites*, when they were awaked by the preaching of *Jonah*, then we ſee them a *reforming* People, the Devil ſurceaſed to carry them into their former provocations. How frequently is this ſeen among Profeſſors, where the Word hath a ſearching power and force upon them? Sin is ſo curbed and kept under that 'tis like a root of bitterneſs in Winter, lying hid under ground, Satan forbearing to act upon it or to improve it, till the ſtorms and noiſe of Judgments ceaſe, and then uſually it will *ſpring up and trouble them*. If Satan hath *really loſt his hold*, he ceaſeth not to *moleſt* and vex even awakened conſciences, with urgent ſolicitations to Sin; but if he perceive that his *Intereſt* in the hearts of Men remains *ſure* to him and unſhaken, then (in caſe of affrightment and fear of wrath) 'tis his policy to conceal himſelf, and to diſſemble a departure. Heb. 12 15.

Sixthly, Satan is alſo forced to this, by the prevailing *power of Knowledg and principles of Light*, where the Goſpel in profeſſion, and preaching, diſplays abroad his bright beams, then whatever ſhift Men make to be wicked in ſecret, yet *the light is as the ſhadow of death to them*, and 'tis even *a ſhame to ſpeak of theſe things in publick*. Here Satan cannot rage ſo freely, but is put to his ſhifts, and is forced to be ſilent, whilſt the power of the Goſpel cuts off *half his garments*. Men begin to reform, ſome are *clean eſcaped from errour*, 2 Pet. 2. 18. others abandon their filthy luſts and ſcandalous ſins, and ſo *eſcape the pollutions of the World through the knowledg of our Lord and Saviour Jeſus Chriſt*, ver. 20. Yet under all theſe great alterations and appearances of amendment, the Devil is but ſeemingly ejected; for in the place mentioned, when the Light declines, thoſe that were *eſcaped from Errour*, and thoſe that had fled from ſinful Pollutions were both *entangled again* Epheſ. 5. 12.

and

and carried to the same pitch, (and a great deal further) of that Sin and Errour in which they had been formerly engaged.

These are the Six Cases in which Satan ceaseth the Prosecution of his Design; which was his first Policy in feigning himself to be cast out, but he further dissembles a flight, when he thinks it not fit to cease wholly.

By abating his Pursuit, by slacking his Course: and this he doth,

First, When he Tempts still, but yet *less than formerly*; so great is his cunning and patience, that when he cannot get what he would have, he contents himself with what he can get, rather than lose all. He desires, that Men would give up themselves fully and freely to his service: but if they like not this, he is willing to take them (as one speaks) as *retainers*, and to suffer them to take a liberty, to come and go at pleasure. He hath *two* main ends in tempting Men to Sin, one is to *avenge* himself *upon God* in open defiance and dishonour of his Name; the other is the *ruine* and perdition *of Souls*: if he could, he would have these two ends meet in every Temptation; yet he pleaseth himself with the latter, when he cannot help it, and in that too, he satisfies himself sometimes with as small an Interest as may be, so that his Possession and Interest be but preserved. He knows that *one* Sin, loved and embraced, brings *Death* for its *Wages*. A *leak* unstopped and neglected may sink the Ship as well as a great Storm; and therefore when he perceives the Consciences of Men shie and nice, he is willing they *come to him* (as *Nicodemus* came to Christ) *by night* in private, and that by stealth they do him service.

Greenhams Works p. 793.

Secondly, He sometimes offers Men a *Composition*, and so keeps his hold *privately*, by giving them an *Indulgence* and Tolleration, to comply with *Religious duties* and observations. *Pharaoh* condescended, that *Israel* should go and serve the Lord in the Wilderness, upon condition, that their Wives Children and Substance were left behind: so Satan saith to some, *Go and serve the Lord, only let your heart be with me, leave your Affections behind upon the World.* That serious warning of Christ, *Ye cannot serve two Masters; ye cannot serve God and Mammon*, evidently shews, that the Devil useth to *conceal* his Interest in the hearts of Sinners, by offering *such* terms; and that Men are so apt to think, that Satan is gone out, when they have *shared* the heart betwixt *God* and

and *him*; that they ſtand in need of a full diſcovery of that Cheat, and earneſt caution againſt it: the Devil was forced to yield, that *Herod* ſhould do many things at the Preaching of *John*, yet he maintained his poſſeſſion of his heart, by fixing him in his reſolved Luſt, in the matter of *Herodias*: and this gives juſt ground of complaint againſt the generality of Sinners; *Ye return, but not to me, not with your whole hearts: have ye faſted to me? have ye mourned to me? they come and ſit as my people, but their hearts are after their covetouſneſs.*

Thirdly, Satan hath yet another wile by which he would cheat men into a belief, that he is caſt out of the heart; and this is a ſubtile way that he hath to *exchange Temptations*. How weak and childiſh are Sinners that ſuffer themſelves thus to be abuſed? When they grow ſick and weary of a Sin, if the Devil take that from them, and lay in the room of it another as bad, or the ſame again, only a little changed and altered; they pleaſe themſelves that they have vomited up the firſt, but conſider not, that they have received into their embracement another as bad, or worſe. Concerning this exchange, we may note two things:

Firſt, That ſometimes he atteins his end, by exchanging *one heinous Sin* for *another* as hainous, only not ſo much *out of faſhion*. As the cuſtoms, and times, and places give laws and rules for Faſhions; according to which, the decencies, or indecencies of Garbs and Garments are determined: ſo is it ſometimes with Sin, Men and Countries have their *darling* Sins; Times and Ages alſo have their *peculiar* Iniquities, which (in the judgment of Sinners) do cloath them with a fitneſs, and ſuitableneſs. Sometimes Men grow weary of Sins, becauſe they are every where ſpoken againſt; becauſe Men point at them with the finger, the Devil in this caſe is ready to change with them. Drunkenneſs hath in ſome Ages and Places carried a brand of Infamy in its forehead; ſo hath Uncleanneſs and other Sins: when Sinners cannot practiſe theſe with credit and reputation, then they pleaſe themſelves with an alteration: he that was a Drunkard, is now it may be grown ambitious and boaſting: he that was Covetous, is become a prodigal or profuſe Waſter; the heart is as vain and ſottiſh as before, only their Luſts are let out another way, and run in another channel. Sometimes Luſts are changed alſo, with the change of *Mens condition* in the World; Poverty, and Plenty, a private, and a publick Station have their peculiar Sins: he that of poor

is made rich, leaves his Sins of Distrust, Envy, or Deceitful Dealing, and follows the Byas of his present state to other wickednesses equally remarkable; and yet may be so blinded as to apprehend, that Satan is departed from him.

Secondly, We may observe, that Satan exchangeth Sins with Men, in such a secret *private manner*, that the change is not easily *discovered*; and by this shift he casts a greater mist before the Eyes of Men: thus he exchanged open Prophaness, into secret Sins: *Filthiness of the flesh*, into *filthiness of the Spirit*. Men seem to reform their gross Impieties, abstaining from Drunkenness, Swearing, Adulteries, and then (it may be) they are taken up with *Spiritual pride*, and their hearts are puffed up with high conceits of themselves, their gifts and attainments; or they are entangled with error, and spend their time in *doting about Questions that engender strife rather than edifying*; or they are taken up with *Hypocrisies*: thus the Pharisees left their open iniquities, *washing the out-side of the Cup and Platter*; and instead of these, indeavoured to varnish and paint themselves over; so that in all this change, they were but as *Graves that appeared not*. Or they acquiess in *Formality*, and the outwards of Religion; like that proud Boaster, *Lord, I thank thee I am not as other Men are*, &c. In all these things the Devil seems cast out, and Men reformed, when indeed he may continue his Possession; only he lurks, and *hides himself under the stuff*. These wayes of Sinning are but *finer poysons*, which, though not so *nauseous* to the stomack, nor so *quick* in their dispatch, yet may be as surely and *certainly deadly*; such fly from the *Iron Weapon*, and *a Bow of Steel strikes them through*.

Mat. 23. 26. Luk. 11. 44.

Having thus explained the three wayes by which Satan pretends to depart from Men, I must next shew his Design in making such a pretence of forsaking his Habitation.

First, That all this is done by him only *upon Design*, may be easily concluded from several things hinted to us in the fore-cited place of *Luk.* 11. As (1) he doth not say, that the Devil is *cast out*, as if there were a force upon him, but that he *goeth out*, 'tis of choice, a voluntary departure. (2) That his going out (in this sense) is notwithstanding *irksome* and troublesome to him. The Heart of Man (as one observes) is a *Palace* in his estimation, and dispossession (though upon Design) is as a *Desart* to him that affords him little ease or rest. (3) That his going out, is not a

Greenham, p. 796.

quitting

quitting of his Intereſt, he calls it *his Houſe* ſtill, *I will return to my houſe*, ſaith he. (4) He takes care in going out to lock the door, that it may not be taken up with better Gueſts; he keeps it *empty* and tenantable for himſelf: he tempts ſtill, though not ſo viſibly, and ſtrives to ſuppreſs ſuch good Thoughts and Motions as he fears may quite out him of his Poſſeſſion. (5) He goes out, *cum animo revertendi*, with a purpoſe of returning. (6) His Seceſſion is ſo dexterouſly and advantagiouſly managed, that he finds an eaſie admittance at his return; and his Poſſeſſion confirmed and enlarged: *They enter in, and dwell there.*

Secondly, The advantages that he deſignes by this Policy are theſe chiefly. (1) By this means Men are dangerouſly confirmed in their *ſecurities*. Thus the *Phariſee* bleſſed himſelf, *Lord, I thank thee*, &c. They pleaſe themſelves with this ſuppoſition, that the Devil is caſt out; and upon this, they ceaſe their War and Watchfulneſs. As *Saul* when he heard that *David* had eſcaped, *went not out to ſeek after him*: ſo theſe trouble not themſelves any further to enquire Satan's haunts in their Hearts; thus he ſits ſecurely within, whilſt they think he is fled from them. (2) By this means alſo he fits Men as Inſtruments *to ſerve his turn* in *other works* of his: he muſt have in ſome caſes, *handſom tools* to work withal; all Men are not fit Agents in *Perſecution*, either to credit it, or to carry it through with vigour and zeal: for this end he ſeems to go out of ſome, that under a ſmoother and *profeſſion-like* behaviour, (when they are ſtirred up to Perſecute) the rigour might ſeem juſt. Thus *devout and honourable Women* were ſtirred up to Perſecute *Paul* and *Barnabas*; the Devil had gone out ſo far, that they had gained the reputation of *devout*, and then their Zeal would eaſily take fire for Perſecution, and withal put a reſpect and credit upon it: for who would readily ſuſpect that to be Evil, or Satan's Deſign, which is carryed on by ſuch Inſtruments? Beſides, if he at any time intends to *blemiſh* the good ways of God by the miſcarriages of Profeſſors, he fetcheth his Arrow out of this Quiver uſually; if he brings a *refined Hypocrite* to a ſcandalous Sin, then doth the Mouth of Wickedneſs open it ſelf to blaſpheme *the Generation of the Juſt*, as if none were better: ſuch Agents could not be ſo commonly at hand for ſuch a Service, if Satan did not in the wayes aforementioned ſeem to go out of Men. (3) 'Tis another part of his Deſign after a pretended departure, to take Acts 13. 50.

the advantage of their *security*, to return with *greater* strength and force: this Christ particularly notes, *Then taketh he seven Spirits worse than himself*, &c. Such (as *Peter* tells us) being *again entangled*, are totally *overcome*, *and their latter end is worse with them than their beginning*. How many might I name, (if it were convenient) that I have known and observed exactly, answering this description of the Apostle, that have for some years left off their wicked ways, and engaged for a profession of Religion; and yet at last *have returned like the dog to his own vomit again?* The Devil, when he fights after the *Parthian* manner, is most to be feared; when he turns his back, he shoots most envenomed Arrows, and whom he so wounds, he commonly wounds them to the Death.

2 Pet. 2. 20.

Terga vertentes metuendi Parthi.

The Fourth and last Stratagem of Satan for the keeping his Possession, is to *stop the Way*; to *barracado* up all Passages, that there may be no possibility of escape, or retreat: when he perceives that his former wayes of Policy are not sufficient, but that his Slaves and Servants are so far inlightned in the discovery of the danger, that they are ready to turn back from him; then he bestirs himself to oppose their revolt: and as God sometimes *hedgeth up the way* of Sinners with *thorns*, that they should not follow their old Lovers, so doth Satan; to which purpose,

Hos. 2. 6.

First, He endeavours to turn them off such resolutions, by threatning to *reduce* them with a *strong hand:* here he boasts and vaunts of his Power, and Sinners weakness; as *Rabshekah* did against *Hezekiah*, *What is that confidence wherein thou trustest? have the Gods of* Hamath *and* Arpad, *&c. delivered their Land out of my hand? Have those that have gone before you been able to deliver themselves from me? Have they been able to rescue themselves? Did I not force those that were stronger than you? Did I not make* David *number the People? Did I not overcome him in the matter of* Uriah? *Did I not compel* Peter *to deny his Lord, notwithstanding his solemn profession to the contrary? And can you think to break away from me so easily?* By this means he would weaken their heart, and enfeeble their Resolutions, that they might sit down under their Bondage, as hopeless ever to *recover themselves* from his *snare*; but if these affrightments hinder not, if notwithstanding these brags, Sinners prepare themselves to turn from Sin to God: then,

Secondly, He *improves all he can, that distance which Sin hath made betwixt God and them.* Sins of ordinary infirmity and common incursion do not so break the peace of God's Children, as Sins of

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an higher nature do: even in the Saints themſelves, we may obſerve, after notorious tranſgreſſion, (1) That the *acquaintance* and familiarity 'twixt God and them, is *immediately broken*; what a ſpeedy alteration is made? How ſuddenly are all things changed? God hides himſelf; the Sun that *ſhined* but now, and did afford a very comfortable and cheriſhing heat, before we are aware, is now hid in *a cloud*; our warmth and refreſhments are turned into cold and chilneſs. There is alſo a change *on our part*, and that ſuddenly; as in the Reſurrection, we ſhall be changed *in the twinkling of an eye*: ſo here in a *moment*, our joyes flag and decay, our delights grow dull, our activity is impaired, we are bound and frozen up, and 'tis altogether Winter with the Soul. (2) It may be noted, that this *begets an eſtrangement* in us, and we ſo carry it, as if we had reſolved not to renew our League with God: for though we are not altogether ſo deſperate as to make *formal Reſolutions* of continuing in Sin, of caſting off God, and bidding an everlaſting farewel to our former acquaintance; though we do not ſay, we will now undoe our ſelves quite, and harden our ſelves in our Rebellion; yet Sin hath left us in ſuch a maze, and filled us with ſo many damps and miſgiving thoughts, that we *do not think of returning*, we are at a ſtand, and *like a mighty man aſtoniſhed that cannot find his hands:* we perceive we have loſt ſo much, and have run into ſuch great unkindneſſes, that, like broken Merchants, nothing is more irkſome and tedious, than to *review* our ways, or look into *our debt-books*; inſtead of this, we endeavour to divert our thoughts, to caſt off care, as if we conceived that *time* would eat it out, and that then *of courſe* we might fall into the old channel of freedom and comfort. (3) When we return at laſt, oh! with what baſhfulneſs and amazedneſs do we appear at our next Supplications; what bluſhing, what damps, what apology? Nay ſometimes as the Man without the Wedding Garment, *we are ſpeechleſs*; how rightly doth ſuch a Man reſemble the *Publican* Confeſſing, and the *Prodigal* ſupplicating, while conſulting what to ſay for himſelf, he now begins to feel, with what ſenſe and feeling the Prophets and holy Men of old uſed to expreſs themſelves in their Confeſſions; *We bluſh, we are aſhamed, aſtoniſhed and confounded.* This diſtance Sin makes betwixt *Saints* and *God* ſometimes; but betwixt *God* and the *unconverted* it is far greater: now, when either an unconverted Sinner, or a fallen Saint puts himſelf to look to God for Reconciliation,

then

Zech. 3. 1. then doth the Devil labour to improve this for their hindrance: that he accuseth us *to God*, is evident by *Satans standing at* Joshua's *right hand*; how he accuseth *God to us* we know. He tells us, 'tis in vain to seek to make up our Peace after so great Provocations; urging, that he is a *jealous God*, *of pure eyes*: highly resenting the affronts we have given him, *&c.* Nay, he goes so high this way, that God is put to it in Scripture (of purpose to furnish us with an Answer to these Objections) to proclaim, that he is *slow to anger*, not *easily provoked*: that if Men return from the evil of their ways, he will *return to them*, *accept*, and *pity* them, *&c.*

Thirdly, If this divert them not, but that they still persist in their resolves, then he follows after them with an high hand; sometimes, (as *Pharaoh* did with *Israel*) he grows *severe* and imperious with them, and redoubles the *tale of their bricks*; he forceeth them to higher and more frequent iniquities: sometimes (as the same *Pharaoh*) he musters up all his Chariots and Horse-men to *pursue* after them, and in the highest diligence imaginable, he brings forth his greatest power, besetting them on all sides with Temptations and *Allurements* of Pleasures and Delight: Where he perceives his *time* to be *short*, and his Power shaken, he comes down in resolves to try his utmost Strength. And hence is it that Converts complain, that when they *begin* in earnest to look after God, they are *most troubled* with Temptations. Besides this, what ever he can do to make them *drive heavily*, shall not be wanting. Sometimes he makes attempts upon their *thoughts* and *affections*, which are as their *Chariot wheels*; and if these can be *knocked off* any way, it retards them. Sometimes he casts *stumbling-blocks* in their way; if any prejudice may divert them, if Threatnings or Penalties can hinder; if the frowning of Friends, or any thing else can put a stop to their Proceedings, he will have them ready. Sometimes he endeavours to *retard* them by *sollicitations* of acquaintance, *offers* of former occasions and opportunities of sinning, or what ever else may be as a *remora* to their intentions.

Fourthly, But if none of these serve, then as his last shift, he *proclaims open War against them*, pursues them as *Enemies* and Rebels: now he begins to *accuse* them, for that which they did by *his Advice* and Temptation. Now Sins that were called *little* are *aggravated*. Now that *day of Repentance*, which he was wont to say was *long*, he tells them 'tis quite *spent*, that the Sun of their hope is set; nothing now doth he suggest but Hell, Damnation,

and

and Wrath; he makes them (as it were) ſee it, hear it, and feel it in every thing; that *intereſt* in their hearts which he *diſſembled* before, now he ſtands upon and *aſſerts*, and will not be beat off, deſigning in all this, either to make them *weary* of theſe *new reſolves* by this unuſual diſquietment, and hoſtility, or to *precipitate* them upon ſome *deſperate* undertaking, or at leaſt to *avenge* himſelf upon them, in venting his Malice and Rage againſt them; but of this more afterward.

CHAP. XVII.

Satan's Deceits againſt Religious Services and Duties. The Grounds of his diſpleaſure againſt Religious Duties. His firſt deſign againſt Duties, is to prevent them. His ſeveral ſubtilties for that end, by exernal hindrances, by indiſpoſitions, bodily and ſpiritual, by diſcouragements; the ways thereof, by diſlike; the grounds thereof; by ſophiſtical arguings. His various pleas therein.

OUr next work is to take notice of the ſpite and methods of the Serpent againſt the ways of *Worſhip* and *Service*, that theſe are things againſt which his heart carries an high fury, and for the overthrow of them imploys no ſmall part of his Power and Subtilty: needs no proof, ſeeing the experience of all the Children of God is an irreſiſtible evidence in this matter. I ſhall therefore firſt only ſet forth the grounds of his diſpleaſure, and earneſt undertakings againſt them (before I come to his particular ways of Deceit) which are theſe:

Firſt, By this means (if he prevail) he deprives us of our *Weapons*. This is a ſtratagem of War which we find the *Philiſtims* practiſed againſt *Iſrael*, they took away all *their Smiths*, *leſt the* Hebrews *ſhould make them Swords or Spears*: hence was it that in the Battel there was *neither Sword nor Spear found in the hand of any of the People that were with* Saul *and* Jonathan. The Word of God is expreſsly called *the Sword of the Spirit*; Prayer is as a Spear, or rather a general piece of Armour: if the Devil deprive us of theſe,

1 Sam. 13. 19. 22.

theſe, he robs us of our *Ammunition*; for by reaſon of theſe, the
Cant. 4. 4. Church is compared to *a Tower built for an Armory, wherein hang a thouſand Bucklers, all Shields of mighty Men*; and the Apoſtle ex-
2 Cor. 10. 4. preſsly calls them *Weapons of our Warfare*, of purpoſe given us, for *the pulling down of ſtrong Holds*, and the demoliſhing of thoſe Forts and Batteries of *high Imaginations* that Satan rears up in the hearts of Men againſt their happineſs; if theſe be taken away, our *Locks* are cut, (as *Sampſon*'s were) our Strength is departed, and we become weak as other Men, we are open to every incurſion and inroad that he pleaſeth to make againſt us.

Secondly, If he hinders theſe, he intercepts *our Food* and cuts off our Proviſions. The Word is called *Milk*, *ſincere Milk of the Word*; 'tis that by which we are born, nouriſhed, and increaſe; 'tis our Cordial and Comfort; Chriſt indeed is *the Bread of Life*, and the *fountain* of all our Conſolations, but the Word and Prayer are the *Conduit Pipes* that convey all to us; if theſe be cut, we *fade as a Leaf*, we languiſh, we conſume and waſte, we become as a *Skin, Bottle in the Smoak, our moiſture as the drought in Summer*, our *Soul fainteth, our Heart faileth* and *we become as thoſe that go down to the Pit*; ſo that if the Devil gain his deſign in this, he hath all; give him *this*, and give him the *Kingdom alſo*; this is the moſt *compendious* way of doing his work, and that which ſaves him a labour in his Temptations. The ſtrongeſt Holds (that cannot otherwiſe be taken) are eaſily ſubdued by Famine; and, like Fig-trees with their ripe Figs when they are ſhaken, *even fall into the*
Nahum 3. 12. *mouth of the eater*: if our Spiritual Food fail us, of *our own accord* we yield up our ſelves to any luſt that requires our complyance.

Thirdly, Beſides theſe, there is no deſign whereby Satan can ſhew *more malice* and ſpite *againſt God*. He doth all he can to maintain a *competition* with the Almighty: his Titles, of the *God of the World, the Prince of the power of the Air*, ſhew what in the pride of his heart he aſpires to, as well as what by commiſſion God is pleaſed to grant him. Theſe duties of Worſhip and Service are the *homage* of God's Children, by which they teſtify the *acknowledgments* of his *Deity*; by wreſting theſe out of our hands, Satan robs God of that honour, and makes the allegiance of his Servants to ceaſe; if he could do more againſt God, doubtleſs he would: but ſeeing he hath not an *Arm like God*, and ſo cannot pull him out of Heaven, by this means he ſets up himſelf as the God of the World, and enlargeth his Territories, and ſtaves off the Subjects

of

of the God of Heaven from giving him *the honour due to his Name*; and that the Devil in these endeavours is carried on by a spite against God, as well as by an earnest desire of the ruine of Souls, may be abundantly evidenced, by his way of management of that opposition that he gives to the duties of Service and Worship. I shall only to make this out, instance in three things: (1.) That where the Devil prevails to set up himself as an *Object* of Worship, there he doth it in a bold insolent presumptuous *imitation* of God's *Appointments* in the ways of his Service; he enjoyns Covenants, Seals, Sacrifices, Prayers and Services to his miserable Slaves, as may appear by undoubted Histories, of which more in due place. (2.) He never *acknowledgeth* the truth of God's ways, but with an *evil mind*, and upon design to bring them under contempt; his *Confessions* have so much of deceit in them that Christ would not accept them; and therefore we read that when the Devil was sometime forward to give his testimony to Christ, (as *Mark* 1. 25. *I know thee who thou art, the holy one of God,*) *Jesus* rebuked him, and *commanded him to hold his peace*; he clearly saw that he confessed him, not to honour him, but by such a particular acknowledgment to *stir* up the *rage* and fury of the People against him. To this end Satan, in *Actis* 16. 17. many days together publickly owns *Paul* and *Silas*, *These Men are the servants of the most high God, which shew unto us the way of Salvation:* though he spake truth, yet had he a *malicious aim* in it, which he accordingly brought about by this means, and that was to raise up persecution against them, and to give ground to that accusation which they afterward met withall, *vers.* 21. *That they taught customs which were not lawful to be received.* But (3.) His particular spite against God in seeking to undermine his Service is further manifested in this, That the Devil is not content to *root out* the service due to God, but when he hath done that, he delights to *abuse* those places where the Name of God was most celebrated, with greatest prophanations. I shall not in this insist upon the conjecture of *Tilenus*, that *Sylva Dodonæa*, a place highly abused by the Devil, and respected for an Oracle, was the seat, or a *religious place* of *Dodanim*, mentioned in *Gen.* 10. 4. nor upon that supposal, mentioned also by the same Author, that the Oracle of *Jupiter Hammon* was the place where *Cham* practised that religious worship which he learned in his Fathers house. We have at hand more certain evidences of the Devils spite. Such was his abuse of the *Tabernacle*

Syntag. Part 1. Disput. 2. Thes. 20. 21, 22.

nacle by the prophane ions of *Eli*, who prophaned that place with their uncleanneſs and filthy adulteries. Such was his carriage to the *Ark* while it was captivated by the *Philiſtims*. Of like nature were his attempts againſt the *Temple* it ſelf. *Solomon* in his latter days was tempted to give an affront to it, he built an high
1 King 11. 7. place for *Chemoſh, the Abomination of* Moab, *in the hill that is before* Jeruſalem, in the very ſight and face of the Temple; but afterward he prevailed to defile the Temple it ſelf. *Gilgal* and *Beth-aven* are places of ſuch high prophanation, that the Prophet *Hoſ.* 9. 15. tells them *all their wickedneſs* was *in Gilgal*, none of their abomi-
Arrowſmith Tract. Sacr. l. 1. c. 5. §. 9. nations were like to thoſe; and in *Hoſ.* 4. 15. they are dehorted from going to *Gilgal* or *Bethaven*, and yet both theſe places had been famous for Religion before. *Gilgal* was the place of the *general Circumciſion* of the *Iſraelites* that were born in the Wilderneſs, there was their *firſt ſolemn Paſſover* kept after their entring into the Land. *Bethel* was a place where God (as it were) kept Houſe, *the houſe of God.* Here *Jacob* had his viſion. But the more famous they had been for duties of Worſhip, the Devil ſought to put higher abuſes upon them; ſo that *Gilgal* became *an Hatred*, and *Bethel* became a *Beth-aven*, an houſe of Vanity.

Fourthly, Satan is the more animated to undertake a deſign againſt the ways of religious Service, becauſe he *ſeldom* or never *miſſeth*, at leaſt ſomething of *ſucceſs.* This attempt is like *Saul* and *Jonathan*'s Bow, that *returned not empty.* In other Temptations ſometimes Satan comes off baffled altogether, but in this work
Judg. 20. 16. (as 'twas ſaid of ſome *Iſraelites*) *he can throw a ſtone at an hairs breadth, and not miſs:* he is ſure in one thing or other to have the better of us; his advantage in this caſe is from *our unſuitableneſs* to our ſervice. What we do in the duties of Worſhip requires a *choice* frame of Spirit; our hearts ſhould be awed with the moſt *ſerious apprehenſions* of divine Majeſty, filled *with Reverence*, animated *with Love* and delight, quickned *by Faith*, clothed *with Humility* and *ſelf-abhorrency*, and in all the procedure of duties there muſt be a ſteady and firm proſecution under the ſtricteſt *watchfulneſs.* Of this nature is our work, which at the firſt view would put a Man to a ſtand, and out of amazement force him to ſay, *who is ſufficient for theſe things? who can ſtand before ſuch an holy Lord God?* But when we come to an impartial conſideration of our manifold weakneſſes and inſufficiences in reference to theſe Services, what ſhall we ſay? we find ſuch a *narrowneſs* of Spirit, ſuch *ignorances*,

ſottiſhneſs,

ſottiſhneſs, *careleſneſs* of Mind, Thoughts ſo *confuſed*, *tumultuous*, *fickle*, *ſlippery*, and *unconſtant*, and our hearts generally ſo *deceitful* and *deſperately wicked*, that 'tis not poſſible that Satan ſhould altogether labour in vain, or catch nothing; this being then a ſure gain, we may expect it to be under a moſt conſtant practice.

Fifthly, If he ſo prevails againſt us that the ſervices of Worſhip become *groſly abuſed* or *neglected*, then doth he put us under the *greateſt hazards* and diſadvantages. Nothing *ſo poyſonous* as duties of Worſhip *corrupted*; for this is to abuſe God *to his face*: by this, not only are his Commands and Injunctions ſlighted as in other ſins, but we carry it ſo, as if we thought him no better than the *Idols of the Heathens*, that have *Eyes and ſee not*, *that have Ears and hear not*. To come *without* an Heart, or *with our Idols in our Heart*, is it any thing of leſs ſcorn than to ſay, *Tuſh, doth the moſt High ſee?* Beſides, he hath given ſuch ſevere Cautions and Commands in theſe matters, as will eaſily ſignify the aggravation of the offence. You ſee how ſharply God ſpeaks of thoſe that came to enquire of the Lord, with the *ſtumbling-block of their iniquity before their face*, Ezek. 14. 4, 7. *I will anſwer them according to the multitude of their Idols, I will anſwer them by my ſelf.* *Saul*'s miſcarriage in offering Sacrifice, 1 *Sam.* 13. 13. was that great offence for which God determined to take the Kingdom from him. God's ſeverity againſt *Nadab* and *Abihu*, his ſtroke upon *Uzzah*, do all ſhew the hazard of ſuch prophanations. But above all, that danger which both *Old* and *New Teſtament* ſpeak of, the *hardning of the Heart*, *blinding the Eyes*, *dulling the Ears*, *that Men ſhould not hear*, *nor ſee*, *nor be converted and ſaved*, but that the Word ſhould (inſtead of thoſe cordial refreſhing ſmells, which beget and promote ſpiritual life in the obedient,) breath forth ſuch envenomed *poyſonous exhalations*, (when 'tis thus abuſed and prophaned) that it becomes *the ſavour of death unto death*, is moſt dreadful. No wonder then if Satan be very buſie againſt theſe holy things, when if he catch us at an advantage of this nature, it proves ſo deadly and dangerous to us: for what can more pleaſe him, that makes it his delight and imployment to deſtroy?

All theſe Reaſons evince that Satan hath an *aking tooth* againſt religious Services, and that to weaken, prevent, or overthrow them is his great endeavour. Here then eſpecially may we expect an aſſault according to the advice of *Sirach*, *My Son, when thou entreſt* Ecclus. 2. 1, 2.

trest God's Service, stand fast in righteousness and fear, and prepare thy soul for temptation.

What are the Subtilties of Satan against the holy things of God, I am next to discover. Duties and Services are opposed two ways. (1.) By *Prevention*, when they are hindred. (2.) By *Corruption*, when they are spoiled. He hath his Arts and Cunning, which he exerciseth in both these regards.

Duties opposed two ways.

1. By Prevention, and that

1. By External Hindrances.

First then, Of Satan's Policy for the preventing of religious Services, he endeavous by various means to hinder them. As,

First, By *External hindrances.* In this he hath a very great foresight, and accordingly he foresees Occasions and Opportunities at *a distance*, and by a long reach of contrivance, he studies to lay *Blocks* and Hindrances in the way. Much he doth in the *dark* for this end, that we know not. As God hath *secrets of wisdom that are double to that which is known*, so also hath Satan many ways and actings that are not discerned by us; his *contrivances of businesses* and *avocations* long aforehand, are not so observed by us as they might be; where he *misseth* of his end, it comes *not to light*, and often where he is *successful* in his preventions, we are ready to ascibe it to *contingencies*, and the accidental hits of affairs, when indeed the Hand and *Policy* of Satan is in it. *Paul* that was highly studied and skilful in Satan's devices, observing how his purposes of coming to the *Thessalonians* were often broken and obstructed; he knew where the blame lay, and therefore instead of laying the fault upon *Sickness*, or *Imprisonments*, or the *oppositions* of false Brethren (which often made him trouble beyond expectation,) he directly chargeth all upon Satan, 1 *Thess.* 2. 18. *We would have come unto you* (even I *Paul*) *once and again, but Satan hindred us.* At the same rate, understanding the *purposes* of faithful Men, for the promoting the good of Mens souls, he often useth means to *stop* or hinder them. Some have observed (having a watchful and jealous eye over Satan,) that their Resolves and Endeavours of this nature have usually been put to *struggle* sore *in their birth*, when their *purposes* for *worldly Affairs* and Matters go *smoothly* on without considerable opposition.

Job. 11. 6.

2. By Indispositions.

Secondly, He makes use of *Indispositions* to hinder Service: and here he works sometimes upon *the Body*, sometimes upon the *Soul*, for both may be indisposed.

Bodily Indispositions.

First, Sometimes he takes the advange of *Bodily indispositions*: He doth all he can to *create* and frame these upon us, and then pleads

pleads them as a *discharge* to duty. If he can put the Body into a fit of drowsiness or distemper, he will do it: and surely he can do more this way than every one will believe, he may agitate and stir the humors. Hence some have observed more *frequent* and *stronger* fits of sleepiness and illness to come upon them, on the *days* and *times* that require their attendance upon God, than *on other days*, when they shall be lively, active, and free of dulness upon common occasions, at Sports, Songs, Interludes, when they shall not have the like command of themselves in the exercises of Worship. Surely it was more than an *ordinary drowsiness* that befell the Apostles, *Matth.* 26. 41. He had told them the *seriousness* of the occasion, that he was *betrayed*, that his *soul was exceeding sorrowful even to the death:* these were considerations that might have kept their Eyes from slumber. When they sleep, he awakens them with a piercing rebuke, *Could ye not watch with me one hour?* and adds to this an admonition of their own danger, and the temptation that was upon them, and yet presently they are asleep again, and after that, again: strange drowsiness! But he gives an excuse for them, which also tells us the cause of it, the *Spirit is willing*; their hearts were not altogether unconcerned, *but the Flesh*, that is the Body that was *weak*, that is, subject to be abused by Satan, who brought them into a more than ordinary indisposition, as is noted *vers.* 43. *their Eyes were heavy.*

Secondly, The *Soul* hath also its *indispositions*, which he readily improves against Duty to hinder it. As, *Spiritual Indispositions.*

First, It is capable of a *spiritual* sluggishness and dulness, wherein the spiritual Senses are so bound up, that it *considers not*, minds not, hath no list, nor inclination to acts of service. What a stupifaction are our Spirits capable of? as *David* in his Adultery seems not to mind, nor care what he had done. In like manner are some in a *Lethargy*, as the Prophet speaks, they *care not to seek after God.* *Bernard* hath a description of it, *Contrahitur animus, subtrahitur gratia, deferveſcit novitius fervor, ingraveſcit tepor faſtidioſus*; the Spirit is contracted, Grace withdrawn, Fervour abates, Sluggishness draws on, and then Duties are neglected. *Bernard.*

Secondly, The Spirit is indisposed by a *throng of worldly affairs*, and these oft justle out duty. Christ tells us, they have the same influence upon Men that Gluttony and Drunkenness have, and these unfit Men for action, *Take heed* (saith *Luk.* 21. 34.) *to your selves, lest at any time your heart be overcharged with surfeiting and drunkenness,*

neſs, and the cares of this life. Theſe then may at ſo high a rate overcharge the ſouls of Men, ſo as to make them frame excuſes; *I have bought a Farm, or Oxen,* and therefore *I cannot attend,* and by this means may they grow ſo neglective, that the *day of the Lord may come upon them at unawares.*

Thirdly, Sometimes the Soul is *diſcompoſed through Paſſion,* and then 'tis indiſpoſed, which opportunity the Devil eſpying, he cloſeth in with it; ſometime he *blows the fire* that the heat of anger may put them upon a careleſneſs; ſometimes he *pleads their preſent frame,* as an unfitneſs for Service, and ſo upon a pretence of reverence to the Service, and *leaving the gift at the Altar* till they be in a better humor, many times the gift is *not offered* at all, 1 *Pet.* 3. 7. The Apoſtle directs Husbands to manage their authority over their Wives with prudence, for the avoiding of Brawls and Contentions, *Ye Husbands dwell with them according to Knowledg, giving honour to the Wife as the weaker Veſſel*; the reaſon of which advice he gives in theſe words, *that your prayers be not hindred.* Prayers are hindred partly in their *ſucceſs* when they prevail not, partly they are hindred when the duty of Prayer is *put by* and ſuſpended: and this doubtleſs the Apoſtle aimes at, to teach us that Contentious Quarellings in a Family hinder the *exerciſe* of the duty of Prayer. *Eliſha* 2 Kings 3. diſcompoſed himſelf in his earneſt reproof of *Jehoram,* for with great vehemency he had ſpoken to him, *verſ.* 13, 14. *What have I do with thee? get thee to the Prophets of thy Father. Were it not that I regard the preſence of* Jehoſaphat, *I would not look toward thee, nor ſee thee.* But when he ſet himſelf to receive the viſions of God, he calls for a *Minſtrel,* verſ. 15. the reaſon whereof (as *P. Martyr,* and others ſuppoſe) was this, that however what he ſpake to *Jehoram* proceeded from zeal, yet being but a Man and ſubject to the like infirmities of other Men, it had *diſtracted* and *diſcompoſed* his Spirit, which made him unfit and *uncapable* to entertain the *viſions of God.* Muſick then being a natural means for the compoſure and quiet of the Mind, he takes that courſe to calm and fit himſelf for that work.

Rutherford Divine Influences.

Fourthly, *Ignorance* and *Prejudice* are ſpiritual Indiſpoſitions, which are not neglected by the Devil. Knowledg is the eye and guide of the Soul. If there be darkneſs there, all acts which depend upon better Inſtruction muſt ceaſe. The Diſciples ignorance of Scriptures, brought in their unbelief; Chriſt notes that

as

as the Fountain-head of all their backwardneſs, *Luk.* 24. 25. *O fools, and ſlow of heart to believe all that the Prophets have ſpoken.* In like manner, if Men are not clear or knowing in the ways and neceſſities of Duty and Service, the Devil can eaſily prevail with them to forbear and neglect. *Prejudice* riſeth up to *juſtifie* the diſregard of Duty, and offers *Reaſons*, which (it thinks) cannot be anſwered.

Thirdly, Satan endeavours to prevent Duty by *diſcouragements*. If he can make the *knees feeble*, and the *hands hang down*, he will quickly cauſe Activity and Motion to ceaſe. The wayes by which he endeavours to diſcourage Men from the duties of Service are theſe; 3. *By diſcouragments.* Diſcouragements to duty four-fold.

First, He ſets before them the *toile* and *burthen* of Duty. If a Man ſets his Face toward Heaven, thus he endeavours to ſcare him off; *Is not* (ſaith he) *the way of Religion a dull, melancholy way? Is it not a toile? A tedious task? Are not theſe unreaſonable injunctions, Pray continually, Pray without ceaſing; Preach in ſeaſon and out of ſeaſon?* This ſuggeſtion though it be expreſly contrary to command, yet being ſo ſuitable to the idle and ſluggiſh tempers of Men, they are the more apt to take notice of it; and accordingly they ſeek ways and ſhifts of accommodating the command to their inclinations. In *Amos* 8. 5. the toyl of Sabbaths and Feſtival Services (as they thought it) makes them weary of the duty; *When will the New Moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth Wheat?* Theſe Men thought their Services tedious and intrenching upon their Callings and Occupations. *Mal.* 1. 13. *They ſaid, Behold, what, a wearineſs is it:* looking upon it as an inſufferable burthen; nay, they proceeded ſo far, as to *ſnuff* at it. Now when the Devil had ſo far prevailed with them, it was eaſie to put them upon neglect; which (as the place cited ſpeaks) preſently followed upon it, they *brought the torne, and the lame, and the ſick for a Sacrifice.* Satan firſt preſented theſe Services as a *wearieſome* burthen, then they *ſnuffed* at them; next they thought *any* Service *good enough*, how mean ſoever, though to an open Violation of the Law of Worſhip: and laſtly, from a *pollution* of the Table of the Lord, they proceeded to a *plain contempt of duty, the table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.* verſ. 12. In the management of this diſcouragement, the Devil hath moſt ſucceſs upon thoſe that have *not yet taſted* the ſweetneſs and eaſineſs of the wayes of the Lord, *his yoke is indeed eaſie, his burthen is light*; his *ſervice* is a true 1. *From the burthen of duty.*

freedom

freedom to those that are *acquainted* with God, and exercised in his Service. But when Men are *first beginning* to look after God and Duty, and are not yet filled, and *satisfied with the fatness of his house*: this Temptation hath the greater force upon them, and they are apt to be discouraged thereby.

2 *From want of success.*

Secondly, He endeavours to discourage them, from the *want of success* in the Duties of Worship. When they have waited long and sought the Lord, then he puts them upon resolves of declining any further Prosecution; as he did with *Joram* at the Siege of *Samaria*, *Why wait I upon the Lord any longer?* (said he) after he had expected deliverance a long time without any appearance of help. When *Saul* saw that God *answered him not, neither by Dreams, nor by Urim, nor by Prophets*, the Devil easily perswaded him to leave off the ordinary ways of attendance upon God, and to consult with the Witch of *Endor*. The prophane Persons mentioned in *Mal.* 3. 14. that had cast off all regard to his Laws, all respect to his Ordinances, were brought to this pitch of Iniquity, by the suggestions of want of success; they said, *It is vain to serve God: and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?* It seems they were like the people spoken of in *Isa.* 58. 2, 3. They had *fasted* and prayed, and God *delayed* to answer them, which they looked upon as a disobligement from duty; and that which they could peremptorily insist upon as a reason, which might justifie their neglect. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?* Neither doth this discouragement fall heavy, only upon those whose hearts are *departed already* from God, who might be supposed to be forward to imbrace *any excuse* from his Service; but we shall find it bears hard upon the *Children of God*. *David* was ready to give over all, as a Man forsaken of God, *Psal.* 22. 1, 2. *Why hast thou forsaken me, O my God, I cry in the day time, but thou heares not; and in the night season, and am not silent.* We may clearly gather from his expressions, that this Temptation had sorely bruised him, and that upon God's delay of Answer, he was ready to charge an unrighteousness upon Gods carriage toward him; for in that he adds, that he kept his ground, and did not consent to it (as the words following, *But thou continuest holy*, do imply) it shewed what the Devil was objecting to him. And elsewhere, in *Psal.* 69. 3. When he had cryed and was not answered, he began to be *weary*, and *his*

2 King. 6. 33.

1 Sam. 28. 6, 7.

eyes

eyes failed; nay, his *flesh and heart failld:* his Spirit ſunk, as a Man almoſt vanquiſhed and overcome with the Temptation.

Thirdly, This our Adverſary raiſeth up diſcouragements to us from the *unſuitableneſs* of our Hearts to our Services; herein he endeavours to *deaden* our Hearts, to clog our Spirits, to hinder and moleſt us, and then he *improves* theſe *indiſpoſitions* and diſcompoſures againſt the duty in which he hath a double advantage: for (1) He deprives us of that *delight* in duty which ſhould *whet* on our deſires to undertake it, ſo that we come to the Lord's Table as old *Barzillai*, without a taſte or reliſh of what we eat or drink. When we come to hear, the Ear that *tryeth words*, as the Pallat taſteth meat, finds no ſavour in what is ſpoken; and this Satan can eaſily do by the inward deadneſs or *diſquiet* of the Heart: even as the anguiſh of Diſeaſes takes away all Pleaſures which the choiceſt dainties afford. As *Job* obſerves, *When a Man is chaſtned with pain upon his bed, his life abhors bread, and his Soul dainty meat.* And when a Man is brought to loath his Duties, as having nothing of that ſweetneſs and ſatisfaction in them which is every where ſpoken of, a ſmall Temptation may put him upon neglect of them. (2) He hath plauſible and colourable *Arguments*, by which he formeth an Opinion in the minds of Men, that in *caſes of indiſpoſition* they may *do better to forbear than to proceed.* He tells them, *they ought not to pray or preſent any ſervice while they are ſo indiſpoſed, that no prayer is acceptable where the Spirit doth not enliven the heart, and raiſe the affections; that they do not take his name in vain, and increaſe their Sin, and that they ſhould wait till the Spirit fill their ſails:* and to ſay the truth, it is a great difficulty for a Child of God to hold his feet in ſuch *ſlippery places*; how many have I known complaining of this, and perſwading themſelves verily, that they might do far better to leave off all Service, than to perform them thus? and ſcarcely have I reſtrained them from a complyance with Satan, by telling them, that indiſpoſitions are no *bar* to duty; but that *duty* is the way to get our indiſpoſitions *cured.* That Duty is *abſolutely* required, and *diſpoſitions* to be *endeavoured*; and that 'tis a leſs *offence* to keep to duty *under indiſpoſitions*, than wholly upon that pretence to *neglect* it. And indeed, where theſe indiſpoſitions are *bemoaned* and ſtriven with, the ſervices are often more *acceptable to God*, than pleaſing to *our ſelves*: the *Principle* is truly *Spiritual* and excellent; *a foundation of Saphirs* and *precious Stones*, upon which (if we patiently wait) he

3. *From the unſuitableneſs of the heart in Duty.*

Job 33. 20.

will *build a Pallace of Silver*; for that Service is more *Spiritual* that is bottom'd, and carry'd on by *a conſciencious regard to a Command*, when there are *no moral Motives* from ſence and comfort *concurring*, than that which hath *more of delight* to encourage it, while the *power of the command is leſs ſwaying* and influential.

4. *From unworthineſs of the priviledg.* Fourthly, Men are oft diſcouraged from a *ſence of unworthineſs* of the priviledge of Duty, a kind *of exceſs* of Humility, which principally relates to the *Sacrament of the Lords Supper and Prayer*; the Accuſer of the Brethren tells them, that they have nothing to do to take the Name of God in their mouthes, that 'tis an inſufferable Preſumption. Hence, ſome like the Woman with the bloody Iſſue, dare not come to Chriſt to *ask a cure*, while yet they *earneſtly deſire it*; and would rather, if they could privately *ſteal* it, then *openly beg it*. The *Publican* is preſented to us in the Parable, as one that could ſcarce get over that objection; he is ſet forth ſtanding at a *diſtance*, *not daring to lift up his eyes to Heaven*; ſcarce attempting to ſpeak, rather expreſſing his unworthineſs to Pray, than ſetting upon the Duty: his *ſmiting upon his breaſt*, and ſaying, *God be merciful to me a ſinner*, argued, that much of theſe diſcouragements lay upon him. The like we may ſee in the *Prodigal*, who it ſeems had it long *in diſpute*, whether he ſhould go to his Father, whoſe kindneſſes he had ſo abuſed; and ſo long as he could make *any other ſhift*, he yielded to the Temptation: at laſt he came to that reſolve, *I will ariſe and go to my father, and ſay, I have ſinned againſt heaven, and thee, and am not worthy to be called thy Son*. Which ſhew, that the ſenſe of this kept him off till neceſſity forced him over it. And this is a diſcouragement the more likely to prevail for a neglect of Service; becauſe *part of* it is *neceſſary*, as the beginning of thoſe Convictions of our Folly: to have ſuch *low thoughts* of our ſelves, that we are not worthy to come into his preſence, nor to look toward him, is very *becoming*; but to think, that we ſhould *not come* to him, becauſe our Conſcience accuſeth of *unworthineſs*, is a concluſion of *Satan's making*, and ſuch as God never intended from the premiſes, but the direct contrary; *Come, ſaith God, though unworthy*. The like courſe doth the Devil take to keep Men off from the Lord's Table; *Oh* (ſaith he) *'tis a very ſolemn Ordinance; he that partaketh of it unworthily, eateth and drinketh Damnation to himſelf: how dareſt thou make ſuch bold approaches?* While the Hearts of Men are tender, their Conſciences quick and accuſing, the threatning begets a fear, and they

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are driven off long, and debarr themſelves unneceſſarily from their Mercies.

Fourthly, Satan endeavours to hinder Duty, by bringing them into a *diſlike and loathing* of Duty. This is a courſe moſt effectual, diſlike eaſily bringeth forth Averſation; and withal, doth ſtrongly fix the Mind in purpoſes of neglect and refuſal: the Devil bringeth this about many ways: as, *Duties hindered by diſlike.*

Firſt, By *Reproaches* and Ignominious Terms. It was an old trick of the Wicked-one, to raiſe up *Nick-names* and Scoffs againſt the ways of God's Service, thereby to beget an *odium* in the hearts of Men againſt them. The *ſeat of the ſcornful* is a *Chair* that Satan had reared up from the Beginning. By this art, (when *God was known in Jury, and his Name was great in* Iſrael) were the *Heathens* kept off from laying hold on the Covenant of God. He rendred them, and the Ordinances of Worſhip *ridiculous* to the Nations: the *opprobium* of Circumciſion, and their *unreaſonable* Faith (as the *Heathens* thought it) upon *things not ſeen*, was a Proverb in every Man's mouth; *Credat Judæus apella---non ego.* The *Jews* were ſlandered with the yearly Sacrifice of *a Grecian.* And *Apion* affirms, That *Antiochus* found ſuch an one in a Bed in the Temple: and that they Worſhipped an *Aſſes head* in the *Temple.* *Apion* ſlandered the *Jews* with *Ulcers* in their privy Parts every Seventh day: hence he derives Sabbath, of *Sabatoſis*; which with the *Ægyptians* ſignifies an *Ulcer.* 1 *From Reproaches.* Joſ. *cont.* Apion. Joſ. *cont.* Apion. *lib.* 6. 2.

Lyſimachus ſlandered the *Jews* in *Ægypt*, as *Leprous Church-robbers*; and that their City was hence called *Hieroſola.* When the *Gentiles* were called into the fellowſhip of the *Goſpel*, it was aſperſed with the like ſcoffs and flouts; it was frequently called a *Sect, a Babling* and ſtrange and uncouth Doctrine: beſides, a great many lies and forgeries that were invented to make it ſeem odious; and by this means it was *every where ſpoken againſt.* *Machiavil*, that propounded the Policy of full and violent Calumniations to render an Adverſary odious (knowing that how unjuſt ſoever they were, yet ſome impreſſion of jealouſie and ſuſpition would remain) had learned it of this old accuſer, who had often, and long experienced it to be a prevalent courſe, to bring the Services of God under diſlike. *David* ſpeaking of what befel himſelf, in this kind: *Pſal. 69. 9, 10, 11, 12.* That his Zeal lay under *reproach*; his *weeping* and faſting became a *Proverb*: and that in all theſe, he was the *Song of the Drunkard.* He expreſſeth ſuch apprehenſions Joſ. *cont.* Apion. *lib.* 1. Act. 28. 22. Act. 17. 18, 20. *Calumniare fortiter aliquid adhærebit*

prehensions of the power of this Temptation upon the weak; that he doth earnestly beg, that Satan might not make it a snare to them. *Vers. 6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee, be confounded for my sake.* And further declares it, as a wonderful preservation aud escape of this danger; that notwithstanding these reproaches, he had not declined his duty. *Vers. 13. But as for me, my prayer is unto thee Lord. Paul* seems to speak his sense of this piece of Policy; his Imprisonment administred matter of reproach to his Profession: though his cause were good, yet he suffered trouble as *an evil doer*; this he knew the Devil would improve to a shame and disgrace unto the service of God, and therefore he chargeth *Timothy* to be aware of that Temptation, 2 *Tim.* 1. 8. *Be not thou therefore ashamed of the Testimony of our Lord, nor of me his Prisoner.* And *vers.* 16. He takes notice of *Onesiphorus*, that had escaped that snare, and was not *ashamed of his Chain.* And we have the greater reason to fear the danger of this Art, when we find that the Tempter made use of it, to turn away the affections of the *Capernaumites* from Christ himself, *Mat.* 13.57. When he had preached in their Synagogues, to the applause and astonishment of all his hearers; the Devil fearing the prevalency of his Doctrine, finds out this shift, to bring them to a dislike of him, and his Preaching; *Is not this the Carpenters Son? And they were offended in him.*

2 Tim. 2. 9.

2 *From Hazards.*

Secondly, Duties are brought under dislike by the *hazards* that attend them: the Devil leaves it not untold, what Men shall meet with from the World, if they *run not with them into excess of vanity* and neglect; if Bonds, Imprisonments, Banishments, Hatreds, Oppositions, Spoyling of Goods, Sufferings of all kinds will divert them, he is sure to set all these affrightments before them: which though they do not move some from their steadfastness; such as *Daniel*, whose constancy in duty was not pierced by the fear of *Lyons:* and the *three Children*, who would not decline the ways of the Lord for the terrour of a *fiery Furnace.* Yet these considerations prevail with most, as Christ notes, in those that received Seed in stony places, whose joy in the Word was soon blasted, and they offended at the ways of Duty, *When Tribulation and Persecution becauſe of the Word arose:* Christ pronouncing him Blessed, that should *not be offended* in him, because of the dangers of his Service, shews, that the escape of such a Temptation is not a common mercy. And if we shall observe *Paul*'s practice, upon

Matth. 13.21.

Matth. 11.6.

upon his first undertaking of the Ministry, when *it pleased God to call him* to preach his Son Christ among the *Heathen*, we shall see, (1) That he was aware of such objections as these. (2) That *flesh* and *blood* are apt to comply with them, and to take notice of them. (3) And that the best way to avoid them is, to stop the Ears against them, and not to hearken to them, or *consult* with them. (4) And that he that must do it to purpose, must without delay, *immediately* resolve against such hinderances; it being most difficult for Men that will be inclining to such motions, and hearkning to what the Devil offers, under pretence of Self-preservation, to disingage themselves after they have suffered their Souls to take the impression. Gal. 1. 16.

Thirdly, The *meanness* of Religious Appointments (as to the outward view) is also made use of, to beget a loathing of them. In this the Devil hath this advantage, that however they are all *glorious within*, and *as the curtains of Solomon*; yet are they as to their outward appearance like the *tents of Kedar*, without any of that Pomp and Splendor which the Sons of Men affect and admire. Christ himself when he had vailed his glory by our Flesh, was of no exteriour *form or beauty*. The Ministration of his Word, which is *the Scepter of his Kingdom*, seems contemptible, and a very *foolishness* to men; insomuch, that *Paul* was forced to make an Apology for it, in that it wanted those outward braveries of *excellency of speech and wisdom*, by shewing it was *glorious in its power*, and was indeed an *hidden wisdom* (though not like that *wisdom which the Princes of Wisdom*, and Philosophy affected) *among such as were perfect*. The *Sacraments* both of the *old* and *new Testament* seemed very low and contemptible things to a common eye; neither need we any other evidence to shew, that Men are apt to disrelish them, and to entertain strange thoughts of them upon this very account, than this, that some raise up Batteries against these Ordinances upon this ground, that because they seem *low* and *mean* to them, therefore they think it *improbable*, that God should have indeed appointed them to be used in the literal sense, or that at best they are to be used as *the first rudiments* of Christianity, and not enjoyned upon the more *grown Christians*. Neither may I altogether pass over that *remarkable humour*, that is in some, to give *additional ornaments* of outward Garb and Form, for the greater honour and lustre of these injunctions of Christ; so that while they endeavour to shew their *greatest respects* to them, they betray their

3 *From the outward meanness of Services.*

1 Cor. 2. 1, 4, 6.

their *inward thoughts* to have carryed some *suspition* of their reality because of their *plainness*; and by this means whilst they endeavour to put an *honour* upon Christs Institutions, they really despise them, and shew their respects to their *own inventions*. But that we may be further satisfied, that Satan works by this Engine, let us consider, that of 1 *Cor.* 1. 23. The *Jews* were *for Signs* from Heaven, to give a Credit and Testimony to that Doctrine which they would receive. The *Greeks* (who were then the only people for Learning) were for *Philosophical* Speculations, and Disputes. Now (saith the Apostle) the Doctrine of the Gospel (which is the Preaching of Christ crucified) because it came not within the compass of what both these expected, therefore the Devil so wrought upon this advantage, that both contemned it, *It was to the* Jews *a stumbling-block, and to the* Greeks *foolishness*. Of this also he speaks more fully, 2 *Cor.* 11. 3. Where he shews, that the *minds* of the *Corinthians* were ready to be *corrupted* with Error, against the plain import of the Gospel; and that which they took offence at, was its *Simplicity*: they looked upon it as contemptible, because not containing such *gorgious* things as might suit a *soaring* and wanton fancy. Now he resolves all this into a cheat of Satan, taking the *advantage* of this, (as he did upon *Eve* from the seeming inconsiderableness of the prohibition of eating a little Fruit) to perswade them, that so mean a thing as the Gospel could not be of God. *I fear* (saith he) *lest by any means, as the Serpent beguiled* Eve *through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

4 *From the Sins of Professors.*

Fourthly, The *Sins of Professors*, through the craft of Satan, beget a loathing of these holy things. If God *loath* his own Appointments, and *cannot bear them*, because of the Iniquities of those that offer them; no wonder, if Men be tempted to disgraceful apprehensions of them, when they observe some that pretend an *high care*, and *deep respect* for them, *live prophanely*. The Sins of *Eli*'s Sons wrought this sad Effect upon the People, *that Men* (for their sakes) *abhorred the offerings of the Lord*, 1 Sam. 2. 17. Those that fell off to Error, and thence to abominable Practices, *caused the way of Truth to be evil spoken of*, 2 Pet. 2. 2. The Priests that departed out of the way, *caused many to stumble at the Law*, *Mal.* 2. 8. Nay, so high doth Satan pursue this sometimes, that it becomes an inlet to direct *Atheism*.

5 *From a prophane disposition.*

Fifthly, Satan also works mightily in the *prophane dispositions* of Men

Men, and acts that Principle to a disregard and weariness of the Services of God; a flagitious wicked life naturally leads to it: those that *eat up Gods people as bread*, Psal. 14. 4. *called not upon God.* This eats out at last the very exteriour and formal observation of Religious Duties, in this Satan bends his force against them: (1) By *heightning* the Spirits of Men to an insolent defiance of God by a *continued prosperity:* He draws out the pride and vanity of their Spirits, to a bold contempt, *Who is the Lord that we should serve him? We are Lords, we will come no more at thee: our tongues are our own*, &c. Thus they *set their mouthes against Heaven.* *Eliphaz* tells us this, as the usual carriage of those that lived in peace and jollity; *Job* 21. 15. *Therefore say they unto God, Depart from us, for we desire not the knowledge of thy wayes; who is the Almighty that we should serve him?* (2) By *hiding* from them the *necessities* of Duty. *Job* speaking of the *Hypocrite*, Job. 27. 10. describes him by these neglects of Duty, *Will he delight himself in the Almighty? will he always call upon God?* Of this he gives the reason, *vers.* 9. *He will call and cry when trouble comes upon him.* When distresses make Duties necessary, then he will use them; in his *Affliction he will seek him early*, Hos. 5. 15. As the *Israelites* did, *Psal.* 78. 34. *When he slew them, then they sought him, and enquired early after God.* But when he is not thus pinched (and Satan will endeavour in this case, that he be as far from the Rod of God, as he can make him) he gives over seeking God, and loaths it; nay, accounts it as ridiculous so to do: they *mock at his counsel*, and contemn his advice of waiting upon him. Jer. 2. 31.

Sixthly, Satan picks quarrels in Men, at the *manner of performance of Duty.* When Duty cannot be spoken against, then he endeavours to destroy it by the *Modes*, *Circumstances*, and way of performance: as (1) If those that act in them discover any *weakness* (as who doth not, when he hath done his best?) this he endeavours to blemish the Duty withal. The bodily *presence* of *Paul* was objected against him, as being *contemptible*, and his *speech as weak*; but the design of that objection lay higher, the Devil thereby endeavouring to render the *Duties of his Ministry* as contemptible, and not to be regarded. (2) If the *Circumstances* please not, he teacheth them to take pet with the *Substance*, and like Children to reject all, because every thing is not suitable to their wills. (3) If it be managed in any way not *grateful* to their expectations; if too *cuttingly* and *plain*, then they think they be justified to say, 6 *From the manner of performance.*

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they hate it, as *Ahab* did *Micaiah*: if any way too *high or abstrusely*, then likewise they fling off. On this Point the Devil perswaded many of Christs followers to desert him, *Jo. 6. 66.* because he had spoken of himself in comparisons, that they judged too high; when he said, He was *that Bread that came down from Heaven*, *vers.* 58. they said, That *was a saying not to be born*: and on that occasion, *they went back, and walked no more with him.*

7 By a wrong representation of the gestures of Worshippers.

7. Seventhly, The Devil brings a nauseating of the Duties of Worship, by a *wrong representation* of them, in the carriage and *gestures* of those that engage in them. It seems strange to some, that are but as *idle spectators*, to observe the postures of Saints: seriously *lifting up their eyes* to Heaven, or humbly mourning, and *smiting on their breasts*; these the Devil would render ridiculous, and as the *suspicious* managements, of an *Histrionical or Hypocritical Devotion*: as Men at a distance beholding the strange variety of actions and postures of such as dance, being out of the sound of their Musick, shall think them a company of mad Men, and frantick People. Such *perverse prospects* doth he sometimes afford to those, that come rather to observe what others do, than to concern themselves in such duties; that, not seeing their *private influences*, nor the *secret spring* that moves them, they judge them *foolish*; and from thence they contract an inward loathing of the Duties themselves.

The fifth way to hinder Duty, by Sophistical Arguings; as,

Fifthly, In order to the hindring or preventing of Duty, Satan useth to impose upon Men, by *fallacious Arguings*: and by a piece of his Sophistry, he endeavours to cheat them out of their Services. I shall note some of his remarkable dealings in this kind: as

1 By heightning the dignity of God's Children.

1. First, He *heightens the dignity of God's Children, upon a design to spoil their Duty.* He tells them, they are *partakers of the Divine Nature.* That they are *in God and Christ*, and have the *communications* of his Spirit; and therefore they need not now drink of the *Cistern*, seeing they enjoy the *Fountain*; and that these services (in their attainments) are as useless, as *scaffolds* are when once the House is *built.* To prosecute this he takes advantage, (1) of the *natural pride* of their hearts; he puffs them up with conceits of the excellency of their condition; a thing which all Men are apt to catch at with greedinesse, upon the least imaginary grounds: if a Man have but a little knowledg, or have attained to any vain Speculations, he is presently apt to be vain-

1 Cor. 8. 7. Col. 2. 18.

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ly *puffed up by his fleshly mind.* The same hazard attends any conceited excellency, which a Man apprehends he hath reached unto. Those *Monsters* of Religion, mentioned by *Peter* and *Jude*, that made no other use of the *grace of God* but to *turn it into wantonness*; yet were they so tumified with the apprehensions of their Priviledges, that whilst they designed no other thing, than plain *licentiousness*, and a wantonness in the lusts of the Flesh; yet (it seems) they encouraged themselves, and allured others, from a supposed liberty which their Priviledges gave them; and to this purpose had frequently in their mouthes, *great swelling words of vanity*, 2 *Pet.* 2. 18. even whilst *they walked after their own lusts*, Jud. *vers.* 16. (2) To strengthen their proud conceits, the Devil improves what the Scriptures speak, of the *differences* of God's Children; that some are *spiritual*, some are *carnal*; some *weak*, others *strong*; some *perfect*, some *less perfect*; some *little Children*, some *young men*, some *Fathers*. The end of all this, is to make them apprehend themselves Christians of an *higher rank* and order, which also makes way consequently for a further inference, (*viz.*) That there must needs be *immunities and priviledges* suitable to these heights and attainments. To this purpose, (3) he produceth those Scriptures that are design'd by God, to raise up the minds of Men, to look after the *internal Work and Power* of his Ordinances, and not to center their minds and hopes in the bare *formal use* of them, without applying their thoughts to God and Christ; unto whom, they are appointed to lead us. Such as these Scriptures, *Rom.* 2. 28. *He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* And *Rom.* 6. 7. we should *serve in newness of spirit, and not in the oldness of the letter.* 2 Cor. 5. 16. *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Ephes. 4. 13. *He gave some Apostles, and some Prophets,* &c. *for the perfecting of the Saints — till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man.* By a perverse Interpretation of these, and some other Scriptures of like import, he would perswade them, That the great thing that Christ designed by his Ordinances, was, but to *train up the weaker Christians by these rudiments* (as the *A, B, C,* to Children) to a more *spiritual* and *immediate* way of living upon God: and that these become *altoge-*

Jud. 4. *vers.*

1 Cor. 2. 1.

Phil. 3. 15.

1 Jo. 2. 12, 13.

ther useless, when Christians have gotten up to any of these *imaginary degrees* of a supposed Perfection. Enough of this may be seen in the writings of *Saltmarsh*, *Winstanly*, and others, in the late times. How great a Trade Satan drove by such misapprehensions not long since, cannot easily be forgotten; so that God's Worship did almost *lye waste*; and in many places, *the way to Sion did mourn*.

2 *By pleading an inequality of Duty.*

Greenham. *pag.* 35.

Secondly, He will sometimes confess an *equality of priviledge* among the Children of God, and yet plead an *inequality of duty*, that God is as good and strong to us, and that we have all an equal advantage by Christ, he will readily acknowledge. But then when we should propound the *diligence* of the Saints in their Services for our *pattern* (as of *Davids praying seven times a day*, Daniels *three times*, Anna's *serving God with fastings and prayers night and day*, &c.) He tells us, these were *extraordinary* Services, and (as it were) works of *supererrogation*, more than the Command of God laid upon them. So that we are not *tyed to such strictness*; and we being naturally apt to indulge our selves in our own ease, are too ready to comply with such Delusions. And by degrees Men are thus brought to a confident belief, that they may be *good enough*, and do *as much as is required*, though they *slacken* their pace, and do not Fast, Pray, or Hear so often, as others have done.

3. *By heightning one Duty above others.*

Thirdly, Another Sophism of his, *is to heighten one Duty, to the ruine of another*. He strives to make an *intestine War* among the several *parts* of the Services we owe to God; and from the *excellency of one*, to raise up an enmity, and *undervaluing disregard of another*. Thus would he sever, as inconsistent, those things that God hath joyned together. As among false Teachers, some say, *Lo here is Christ*; and others, *Lo he is there*. So we find Satan dealing with Duties, he puts some upon such high respects to *Preaching*, that (say they) Christ is to be found *here*, most frequently, rather than in *Prayer*, or other Ordinances; others are made to have the like esteem for *Prayer*: and they affirm, in this is Christ *especially* to be met withal. Others say the like of *Sacraments*, or Meditation. In all these Satan labours to beget a dislike and neglect of other Services. Thus (in what relates to the Constitution of Churches) he endeavours to set up *purity* of Churches, to the Destruction of *Unity*; or *Unity* to the ruine of *Purity*. A notable Example hereof we have in the *Euchyte*, (a Sect of *praying*

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ing Hereticks, which aroſe in the time of *Valentinian* and *Valens*) who upon the pretence of the Commands of *Chriſt* and *Paul*, for *Praying continually*, or *without ceaſing* and *fainting*, owned no other Duty as neceſſary; vilifying Preaching and Sacraments, as things (at beſt) uſeleſs and unprofitable. The like attempts he makes daily upon Men, where though he prevail not ſo far, as to bring ſome neceſſary Duties of Service into *open contempt*; yet he carries them into too much *ſecret neglect*, and diſregard.

Theod. Eccleſ. Hiſtoria.

Luk. 18. 1. 1 Theſ. 15. 17.

Fourthly, He improves the *grace of the Goſpel*, to infer an *unneceſſarineſs of Duty*; and this he doth, not only from the advantage of a *prophane* and careleſs Spirit in ſuch as *preſumptuouſly* expect Heaven, though they mind not *the way* that leads to it: for with ſuch it is uſual (as one obſerves) for Satan to *ſever the means from the end*, in things that are *good*, to make them believe, they *ſhall have Peace, though they walk in the Imaginations of their Heart*; to make them lean upon the Lord for Heaven, in the apparent neglect of Holineſs and Duty. As in *evil things*, he ſevers *the end from the means*, making them confident they ſhall *eſcape Hell* and Condemnation, though they *walk* in the path that leads thither. But beſides this, he abuſeth the underſtandings and affections of Men, by ſtrange and *uncouth* inferences; as *that God hath received a ſatisfaction, and Chriſt hath done all*; ſo that nothing *is left for us to do*. The Apoſtle *Paul* was ſo much aware of this kind of arguing, that when he was *to magnifie the Grace of God*, he always took care to *fence* againſt ſuch perverſe reaſonings; ſeverely *rebuking* and refelling ſuch *objections*: as in *Rom.* 3. 7, 8. Where ſpeaking, that *our unrighteouſneſs did commend the righteouſneſs of God*, he falls upon that reply, *Why then am I judged as a ſinner?* Which he ſharply refells, as an inference of ſlanderous imputation to the Goſpel, which hath nothing in it to give the leaſt countenance to that Concluſion, *Let us do evil, that good may come*. And adds, That *Damnation* ſhall *juſtly* overtake ſuch as practiſe accordingly. The like we have, *Rom.* 6. 1. *Shall we continue in ſin, that grace may abound?* which he rejected with the greateſt abhorrency, *God forbid!* From both which places we may plainly gather, that as unſound as ſuch arguings are, yet Men (through Satans ſubtilty) are too prone, upon ſuch pretences, to diſpute themſelves to a careleſs neglect of Duty. This might be enlarged in many other inſtances, as that of *Maximus Tyrius*, who diſputed all Duties unneceſſary upon this ground, *That what God will give, cannot*

4 *By ſevering the means from the end.*

Greenham. *pag.* 35.

be hindred; and what he will not give, cannot be obtained; and therefore 'twere needless to seek after any thing. Much to the same purpose do many argue, If they be *Predestinated to Salvation they shall be saved, though they do never so little; if they be not Predestinated, they shall not be saved though they do never so much.* In all which inferences the Devil proceeds upon a false Foundation, of severing the Means, and the End, which the *Decree* of God hath joyned together: but the main of the Design, is to hide the necessity of Duty from them.

5 *By suspending and remitting Duties.*

Fifthly, By urging a necessity or conveniency for *suspending* or *remitting* Duties. In temptations to Sin, he doth from a little, draw on the Sinner to more; but in omissions of Duty, he would *entice us, from much to little; and from little, to nothing.* Very busie he is with us, to break, or interrupt our *constant course* of Duty. Duties in order, and Practice, are like so many *Pearls* upon one string, if the *thread* be broken, it may hazard the *scattering* of all. If we be once put out of our way, we are in danger to roave far before we be set in our rank again. To effect this (1) He will be sure to *straiten* or hinder us in our *opportunities* if he can, and then to plead necessity for a Dispensation. 'Tis true indeed, *necessities*, when unavoidable (as the issue of *Providence*, rather than our *negligence*) may *excuse* an omission of Duty: because in such cases, *God accepting the will for the deed, will have mercy and not sacrifice.* But necessity is, most-what a pretence or cover to the slothfulness of Professors; and the Devil will do all he can to gratifie them in that humour, and to prepare Excuses for them, from such hinderances or interruptions, as business, or disturbances can make: yet if these be not in readiness, he will (2) endeavour to take off our earnestness, by suggesting to us our *former diligence*, that we at other times have been careful and active: Or (3) by setting before us the *greater negligence* of those that are below us. The meaning of both which insinuations is to this one purpose, that we may make *bold* with some omissions, without any great *hazard* of our Religious intentions, or scandal and offence to others. Now, if he can by any of these wayes, bring us to any *abatement* of our wonted care and exercise, he will then still *press for more*, and from *fervency* of Spirit, to a *cold* moderation; from thence he will labour to bring us down to *seldom performances*: from thence, to *nothing*. The Spiritual *Sluggard* that will be overcome to some neglects, shall be found a *companion at last to a Waster*; and will be brought

Prov. 18. 9.

to

to a total neglect of all. The Church of *Epheſus*, Rev. 2. 4, 5. may ſadly give proof of this, they *left their firſt love*; and from thence declined ſo far, that at laſt God was provoked to *remove the Candleſtick out of its place.*

Sixthly, Satan puts tricks upon Men, (in order to the hindring of Duty) by putting us from a Service *preſently needful*, with the *propoſal of another*, in which, at that time, we are not *ſo concerned.* In ſeveral Duties of Chriſtianity, there is a great deal of skill required to make a right choice, for preſent or *firſt* performance; and to have a right judgment to diſcover the *times* and ſeaſons of them, is matter of neceſſary ſtudy. Our Adverſary obſerving our weakneſſes in this, (when no other art will prevail,) endeavours to put us upon an *inconvenient choice*, when he cannot make us neglect all. As (1) by engaging us in a leſs *duty*, that we may neglect a *greater*; he is willing that we (as the *Phariſees*) ſhould *tithe Mint and Annis*, upon condition that we *neglect the greater things of the Law.* This was the fault of *Martha*, Luk. 10. 41. who buſied her ſelf in making entertainment for Chriſt's welcome, and in the mean time neglected to hear his Preaching: which, as he notes, was the only neceſſary Duty of that time; *one thing* is neceſſary. She is not blamed, for doing that which was *ſimply evil* in it ſelf (for the thing ſhe did was a Duty;) but for not making *a right choice* of Duty; for that rebuke, *Mary hath choſen the better part*, is only *a comparative diſcommendation*; as *Auſtin* interprets, *Non tu malam, ſed illa meliorem*, the thing thou doeſt is not evil, if it had not put thee upon a neglect of a greater good. (2) He ſometimes puts Men upon what is *good* and neceſſary; but ſuch, as *they cannot come at without Sin.* Thus Sacrificing in it ſelf was a neceſſary duty: and ſuch was *Sauls* condition, that it concerned him at that time, to make his peace with God, and to enquire his mind. Yet when the Devil upon that pretence, put him upon *offering a Sacrifice*, he put him upon no ſmall tranſgreſſion. The like game Satan ſometimes plays with private Chriſtians, who are perſwaded *beyond their ſtation* and capacity in reference to ſome Ordinances of God. (3) He ſometimes puts Men upon *dangerous undertakings* in purſuit of their fancy, of gaining *an advantage* for ſome ſervice; and ſo are they turned out of the way of preſent Obedience, in graſping at opportunities of Duty *out of their reach.* Saul *ſpared the Sheep and Oxen* of the *Amalekites* for Sacrifice, when *Obedience* had been *more acceptable* than

1 Sam. 13. 13.

1 Sam. 15. 19, 22.

than Sacrifice. (4) There is a further cheat in the choice of Duty; when Satan employs them *to provide for Duties to come*, to the neglect of Duties *presently incumbent* upon them; whereas we are more concerned in that, which, *at present*, is necessary; than in that, which may be so for *the future*; which is a mistake, like that of *caring for the morrow*, while we use not what God puts in our hand *for to day*.

CHAP. XVIII.

Satan's second grand design against Duties, is to spoil them. (1) In the manner of undertaking; and how he effects this. (2) In the act or performance, by distracting outwardly, and inwardly. His various ways therein, by vitiating the Duty it self. How he doth that. (3) After performance; the manner thereof.

2. *Satans design to spoile Duties.*

THE chief of Satans ways for the hindring and preventing of Duty have been noted; what he comes short in this design, he next labours to make up, by *spoyling* and *depraving* them: and this he doth endeavour *three* ways.

1 *In the manner of putting us upon them.*

First, By putting us upon Services *in such a manner* as shall render them *unacceptable*, and displeasing unto God, and unprofitable to us: As (1) by a *careless and rash undertaking* of Service. We are commanded *to take heed* to our selves *how we hear*, or pray; and to *watch* over our hearts, that they be in a fit posture for meeting with God. Because the heart, in Service, is that which God most looks at, and our services are measured accordingly; if then by a heedless undertaking, we adventure upon them, not keeping *our foot when we go into the house of God*, we offer no other than the *Sacrifice of fools*; and give occasion to God to complain that we do but *draw neer to him with our lips, while our hearts are far from him.*

Eccles 5. 1.

Secondly, The like spoil of Duty is made, when we adventure upon it, in *our own strength*, and not in the *strength of Christ*. Satan sees the pride of our heart, and how much our gifts may contribut

contribute to it, and how prone we are to be confident of a right performance of what we have ſo *often* practiſed before: and therefore doth he more induſtriouſly catch at that advantage, to make us forget, that our *ſtrength is in God*; and that we cannot come to him acceptably, but by his own power. Chriſtians are often abuſed this way; when their ſtrength is to ſeek, Duty is oft *perverſly* ſet before them, that they may act as *Sampſon* did, when his locks were cut, who thought to *ſhake himſelf*, and to *go out as at other times*, and ſo fell into the hands of the *Philiſtines*.

Thirdly, If he can ſubſtitute *baſe ends* and *Principles*, as *motives* to Duty, inſtead of theſe that God hath commanded, he knows the Service will become ſtinking and loathſome to God. Faſting, Prayers, Alms, Preaching, or any other Duty may be thus tainted, when they are performed upon no better grounds, than *to be ſeen of Men*, or *out of Envy*, or to ſatisfie *humour*, or when from *cuſtom*, rather than *conſcience*. How frequently did the *Prophets* tax the *Jews* for this, that they *faſted to themſelves*? and brought *forth fruit to themſelves*? How ſeverely did Chriſt condemn the *Phariſees* upon the ſame account? telling them, that in hunting the applauſe of Men, by theſe devotions, they had got all the reward they were like to have.

Fourthly, When we do our Services *unſeaſonably*, not only the grace and *beauty* of them is ſpoiled; but often are they rendred *unprofitable*. There are times to be obſerved, not only for the right management of common Actions, but alſo for Duties. What is Chriſtian Reproof, if it be not rightly ſuited to ſeaſon, and opportunity? The ſame may be ſaid of other Services.

Fifthly, Services are ſpoiled, when Men ſet upon them *without reſolutions of leaving their Sins*. While they come with their *Idols in their heart*, and *the ſtumbling-block of their iniquity before their face*, *God will not be enquired of by them*. He requires of thoſe that preſent their Services to him, that (at leaſt) they ſhould not affront him, with *direct purpoſes* of continuing in their Rebellions againſt him: nay, he expects from his Servants, that look for a Bleſſing in their Duties; that they come with their *hearts ſprinkled from an evil conſcience, and their bodies waſhed with pure water*. If they come to hear the Word, they muſt *lay aſide all filthineſs, and ſuperfluity of naughtineſs*: if they pray, they muſt *lift up pure hands*. If they come to the Lords Supper, they muſt eat that Feaſt *with the unleavened bread of ſincerity and truth*. And albeit, he may accept

Eze. 14 3.

Heb. 10. 22.

Jam. 1. 21.

1 Tim. 2. 8.

Cor. 5. 8.

cept the Prayers of those, that are so far convinced of their Sins (though they be not yet sanctified) that they are *willing* to lay down their Weapons, and are touched with a sence of *Legal Repentance*: for thus he heard *Ahab*, and regarded the Humiliation of *Nineveh*.) Yet while Men *cleave* to the love of their iniquity, and are not upon any *terms* of parting with their Sins, God will not look to their Services, but abhor them. For thus he declares himself, *Isa.* 1. 11. *To what purpose is the multitude of your Sacrifices? Bring no more vain oblations.——I cannot away with them, it is iniquity, even the solemn meeting,——my soul hateth them, they are a trouble to me, I am weary to bear them: when you spread forth your hands, I will hide mine eyes from you, yea when you make many Prayers, I will not hear.* The ground of all this is, that their heart was no way severed from the purposes of Sinning, *Your hands are full of blood*, vers. 15. Satan knowing this so well, he is willing that they engage in the Services of God; if they will keep up their *Allegiance* to him, and come with *intentions* to continue wicked still: for so while he cannot prevent the actual performance of Duty, (which yet notwithstanding he had rather do, because he knows not but God may by that means sometime or other rescue these Slaves of Satan out of his hand) he makes their Services nothing worth, and renders them abominable to God.

Sixthly, In the manner of undertaking, Duties are spoiled, when Men have not a *submissive ingenuity* in them, by giving themselves up to the *direction* and *disposal* of the Almighty; but rather *confine* and limit God to *their wills* and desires. Sometimes Men by attempting of Services to God, think thereby to engage God to *humour* them in their wills and ways. With such a mind did *Ahab* consult the Prophets about his expedition to *Ramoth-Gilead*; not so much seeking *Gods mind* and counsel for direction, as thinking thereby to engage God to confirm and *comply with his determination*. With the same mind did *Johanan* and the rest of the people consult the Lord, concerning their going down to *Ægypt*, Jer. 42. 5. Though they solemnly protested Obedience to what God should say, *whether it were good or evil*; yet when the return from God, suited not with their desires and resolutions, they denied it to be the Command of God; and found *an evasion* to free themselves of their engagement, *Jer.* 43. 2. Such dealings as these being the evident undertakings of an Hypocritical heart, must needs render all done upon that score, to be presumptuous temptings

of

of God; no way deſerving the name of Service.

Secondly, Not only are Services thus ſpoiled, in thoſe wrong grounds and ways of attempting, or ſetting about them, but in the *very act*, or performance of them, while they are *upon the Wheel*, (as a Potters Veſſel in the Prophet) they are often *marred*: and this Satan doth two ways. (1) By *diſturbing* our thoughts, which ſhould be attentive and fixed upon the Service in hand. (2) By *vitiating* the Duty it ſelf.

2. *In the act of performance.*

Two wayes.

First, By *diſtracting* or diſturbing our thoughts. This is an uſual Policy of Satan. Thoſe Fowls which came down upon *Abrahams* Sacrifice, are ſuppoſed (by Learned Expoſitors) to ſignifie thoſe means and ways by which the Devil doth diſorder and trouble our thoughts in Religious Services. And Chriſt himſelf compares the Devil ſtealing our thoughts from Duty, to the *Fowls of the Air*, that gather up the Seed as ſoon as it is ſown. There are many reaſons that may perſwade us, that this is one of his Maſter-pieces of Policy. As (1) in that the buſineſs of Diſtraction is oft, *eaſily done*; our thoughts do not *naturally* delight in Spiritual things, becauſe of their depravement; neither can they eaſily brook to be *pent* in, or confined ſo ſtrictly, as the nature of ſuch imployments doth require; ſo that there is a kind of *preternatural force* upon our thoughts, when they are Religiouſly imployed; which as it is in it ſelf laborious: (like the ſtopping of a Stream, or driving *Jordan* back;) ſo upon the leaſt *relaxing* of the *Spring*, that muſt *bend* our thoughts Heaven-ward, they incline to their natural bend and current. As a Stone rolled up a Hill, hath a *renitentia*, a ſtriving againſt the hand that forceth it, and when that force ſlackens, it goes down-ward. How eaſily then is it for Satan to ſet our thoughts off our Work? If we ſlacken our Care never ſo little they *recoyle*, and tend to their *old Byas*; and how eaſie is it for him to take off our hand? when 'tis ſo much in his power to *inject thoughts* and motions into our Hearts; or to *preſent Objects* to our Eyes, or *Sounds* to our Ears, which by a *natural force* raiſeth up our apprehenſion to act: for in ſuch caſes, *non poſſumus non cogitare*: we cannot reſtrain the act of thinking, and not, *without great heedfulneſs*, can we reſtrain the *purſuit* of thoſe thinkings and imaginations. (2) Satan can alſo do it *inſenſibly*; our diſtractions or roveings of thoughts creep and ſteal upon us ſilently, we no more know oft, when they begin, than when we begin to ſleep; or when we begin to wander in a journey, where oft we do not

1. *By Diſtraction.*

Gen. 15. 12.

Matth. 13. 4.

take our selves to be out of the way, till we come to some remarkable turning. (3) And when he prevailes to *divide* our thoughts from our Duty, he always makes great *advantage*; for thus he hinders (at least) the *comfort* and profit of Ordinances. While we are busied to *look to our hearts*, much of the Duty *goeth by*, and we are but as those, that in Publick Assemblies are imployed to see to the order and silence of others, who can be scarce *at leasure* to attend for their own advantage. Besides, much of the *sweetness* of Ordinances are abated by the *very trouble* of our Attendance. When we are put to it (as *Abraham* was) to be still driving away those Fowls that come down upon *our Sacrifice*, the very toil will eat out, and eclipse much of the comfort. Thus also he (at least) provides matter to *object* against the sincerity of the Servants of God; and will assuredly find a time, to set it home upon them to the purpose, that their hearts were wandring in their Services. Thus he further gets advantage for a temptation to *leave off* their Duty, and will not cease to improve such distractions (as we have heard) to an utter *overthrow* of their Services. Nay, if he prevail to give us such distractions as *wholly takes away our minds*, and serious attentions from the Service, then is the service become nothing worth, though the *outward* circumstances of attendance be never so *exact* and Saint-like. Who could appear in a more religious dress, than those in *Ezek.* 33. 31. who came and *sate*, and were pleased with Divine Services (as to all outward discovery) *as Gods People*; yet was all spoiled with this, that their *hearts were after their Covetousness*.

Now this Distraction Satan can work *two wayes*.

1. *Outward disturbances.*

First, By *outward Disturbances*. He can present Objects to the *Eyes*, on purpose to entice our thoughts after them. The closing of the Eyes in Prayer, is used by some of the Servants of God, to prevent Satan's Temptations this way. And we find, in the Story of Mr. *Rothwel*, that the Devil took notice of this in him, That *he shut his eyes to avoid distraction in prayer*. Which implies, a Concession in the Devil, that by outward Objects he useth to endeavour our distraction in Services. The like he doth by *noises* and sounds. Neither can we discover how much of these Disturbances, (by Coughings, Hemmings, Tramplings, *&c.* which we hear in greater Assemblies) are from Satan, by stirring up others to such noises. We are sure the *Damsel* that had an unclean Spirit, *Act.* 16. that grieved and troubled *Paul* (going about these Duties) with

Vid. *Clarks Lives.*

with her Clamours, was ſet on by that Spirit within her, to diſtract and call off their thoughts from the Services, which they were about to undertake. Beſides, the common ways of giving trouble to the Servants of God in outward Diſturbances, he ſometimes (though rarely) doth it in an *extraordinary* manner: thus he endeavoured to hinder Mr. *Rothwel* from praying for a Poſſeſſed Perſon, by *rage* and *blaſpheming*. The like hinderance we read, he gave *Luther*, and others: and truly *ſo ſtrict* an attendance in the exerciſe of our Minds, ſpiritual Sences, and Graces, is required in matters of Worſhip: and ſo *weak* are our hearts in making a reſiſtance, or beating off theſe aſſaults, that a very *ſmal* matter will *diſcompoſe* us, and a *ſmaller diſcompoſure* will prejudice and *blemiſh* the Duty.

Secondly, He diſtracts or diſturbs us alſo, by *inward Workings*, and injections of Motions, and repreſentations of things to our Minds: and as this is his moſt general and uſual way, ſo doth he make uſe of greater variety of contrivance and art in it: As, 2. *Inward diſtractions.*

Firſt, By the troubleſome *impetuouſneſs* and violence of his Injections, they come upon us as thick as Hail. No ſooner do we put by one Motion, but another is in upon us: he hath his Quiver full of theſe Arrows, and our hearts (under any Service) *ſwarm* with them, we are inceſſantly infeſted by them, and have no reſt. At other times, when we are upon worldly buſineſs, we may obſerve a *great eaſe* and freedom in our thoughts; neither doth he ſo much preſs upon us: but in theſe, Satan is continually *knocking* at our door, and calling to us, ſo that it is a great hazard, that ſome or other of theſe Injections may *ſtick* upon our thoughts, and lead us out of the way; or if they do not, yet 'tis a great *moleſtation* or toil to us.

Secondly, He can ſo order his dealings with us, that he provokes us ſometimes, *to follow him out of the Camp*, and ſeeks to enſnare us, by improving *our own ſpiritual reſolution* and hatred againſt him; even as courage whetted on and enraged, makes a Man *venterſome* beyond the due *bounds* of prudence, or ſafety. To this end, he ſometimes caſts into our thoughts *hideous*, *Blaſphemous*, and *Atheiſtical* ſuggeſtions, which do not only *amaze* us, but oftentimes engage us to *diſpute* againſt them; which, at ſuch time, is all he ſeeks for: for, whereas in ſuch caſes we ſhould ſend away ſuch thoughts with a *ſhort Anſwer*, *Get thee behind me Satan*; We by taking up the *Buckler* and *Sword* againſt them, are drawn off from minding our preſent Duty.

Thirdly, He doth sometimes seek to allure, and draw our thoughts to the Object, by representing what is *pleasant* and taking. (1) He will adventure to suggest *good things impertinently*, and unseasonably, as when he puts us upon Praying, while we should be Hearing; or while we are Praying, he puts into our hearts, things that we have heard in Preaching: these things, (because good in themselves) we are not so apt to startle at, but give them a more quick welcome. (2) He also can allure our thoughts, by the *strangeness* of the things suggested; sometimes we shall have *hints* of things which we *knew not before*, or some *fine* and excellent *notions*, so that we can scarce forbear *turning aside* after them, to *gaze* at them: and yet when all is done, except we wholly neglect the Duty for them, they will so vanish, that we can scarce remember them when the Duty is over. (3) Sometimes he suits our desires and inclinations with the *remembrances* of things that are, at other times, much in our *love* and affection; and with these we are apt to comply: the pleasure of them making us forget our present Duty. Thoughts of Estates, Honours, Relations, Delights, Recreations, or whatever else we are set upon at other times, will more easily prevail for audience now.

Fourthly, He hath a way to betray, and circumvent us, by heightning our *own jealousies* and fears against him; and here he *outshoots us in our own bow:* and by a kind of *overdoing*, makes us *undoe* our desired work. For where he observes us *fearful*, and watchful against wandring, he doth *alarm* us the more: so that (1) instead of looking to the *present* part of Duty; we reflect upon what is *past*, and make enquiries, *whether we performed that aright?* or whether we did not wander *from the beginning?* Thus our *suspitions* that we have miscarried, bring us into a *miscarriage*: by this are we deceived, and put off from minding what we are doing at present. Or (2) an *eager desire to fix* our thoughts on our present Service, doth amaze and astonish us into a *stupid inactivity*, or into a saying, or doing, *we know not what*; as ordinarily it happens to persons, that out of a great *fearfulness to offend* in the presence of some great Personages, become *unable to do any thing right*; or to behave themselves tollerably well: or as an *over-steady* and earnest fixing the Eye, *weakens* the sight, and renders the object less truly discernable to us.

Fifthly, Sometimes the *exercise of Fancy* acting or working according to some mistake which we have entertained; as to the man-

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ner of performance, doth *ſo hold our thoughts doing*, that we embrace a cloud or *ſhadow*, when we ſhould have looked after the *ſubſtance*. I will give an inſtance of this, in reference to Prayer; which (I have obſerved) hath been a ſnare and miſtake to ſome, and that is this; Becauſe in that Duty, the Scripture directs us to go to God, and to ſet *him before us*: therefore have they thought it neceſſary to frame an *Idea* of God in their thoughts, as of a *perſon preſent* to whom they ſpeak. Hence their thoughts are buſied, to conceive ſuch a *repreſentation*; and when the ſhadow of imagination *vaniſheth*, their thoughts are again *buſied* to enquire, whether their hearts are upon God? Thus by *playing* with Fancy, they are really *leſs attentive* upon their Duty.

Sixthly, Satan can lay *impreſſions* of Diſtraction upon Men, *before they come* to Religious Services, which ſhall then work, and ſhew their power to *diſturb*, and divide our hearts; which is by a ſtrong *prepoſſeſſion* of the heart, with any thing that we fear, or hope, or deſire, or doth any way trouble us: theſe will ſtick to us, and keep us *company* in our Duties, though we ſtrive to keep them back. And this was the ground of the Apoſtles advice, to the unmarried perſons, to continue in a ſingle life, (times of Perſecution and Diſtreſs nearly approaching,) that they might *attend upon the Lord without diſtraction*: implying, that the *thoughtfulneſs*, and more than ordinary carefulneſs, which would ſeize upon the minds of Perſons under ſuch *ſtraits* and hazards, would unavoidably follow them in their Duties, and ſo diſtract them. 1 Cor. 7. 37.

Secondly, The other way, (beſides this of diſtraction) by which Satan ſpoils our Duties in the act of performance, is, by *vitiating Duty it ſelf*: and this he commonly doth three ways. 2. *Duties ſpoiled in the performance, by vitiating the Duty.*

First, When he puts Men upon *greater care* for the *outward garb* and dreſs of a Service, than for the *inward work* of it; he endeavours to make ſome Devotionaries deal with their Duties, as the *Phariſees* did with their Cups, *waſhing* and adorning the *out-ſide*, while the *inſide* is altogether neglected. Thus the *Papiſts* generally are for the *outward pomp* and beauty of Services; being only careful, that all things ſhould have their external bravery: as the *Tombs* of the Prophets were *painted* and beautified, which yet were full of *rottenneſs*. And the generality of Chriſtians are more taken up with this, than with the Service of the heart: *Paul* was ſo ſenſible of this Snare, in the work of Preaching, (where ordinarily Men cared for *excellency of ſpeech*, or *wiſdom*) that he determines 1 Cor. 2. 2. 3. *Wayes of vitiating the Duty.*

another

1 Cor. 2. 2. another course of Preaching; not *Notions*, or Rhetorick, and *enticing words*, but the Doctrine of Christ Crucified in *sincerity* and *plainness*. 'Tis not indeed the outward cost and fineness of Ordi-

Jer. 6. 20. nances that God regards; *Incense from* Sheba, *and the sweet Cane, from a far country* are not to any purpose, where the heart doth not most design *a spiritual* Service; for these are rather a satisfaction to the humours of Men, than to please God: an offering to themselves rather than to him. And therefore is it, that what *Jeremiah* confessed they did, (*Chap.* 6. 20.) in buying Incense and the sweet Cane, *Isaiah* (Chap. 43. 24.) seems to deny, *Thou hast bought me no sweet Cane with money*; that is, though thou didst it, yet it was to thy *self*, rather than *to me*: I accepted it not, and so was it all one as if thou hadst not done it.

Secondly, Duties and Services are more apparently vitiated by *humane additions*: a thing expresly contrary to the *second Commandment*, and yet is there a strange boldness in Men this way, which sometimes riseth to such an height, that the *plain* and clear Commands of God are violated, under the specious pretence of *Decency*, *Order*, and *Humility*; and nothing doth more take them, than what they devise and find out. Satan knows how displeasing this is to God, and how great an inclination there is in Men to be forward in their Inventions, and self-devised Worship; that he can easily prevail with the incautious. This was the great miscarriage of the *Jewish* Nation all along the *old Testament*: and of the *Pharisees*, who though they declined the Idolatries of their Fathers; yet were so *fond* upon their *Traditions*, that they made their *Worship vain*, as Christ tells them. And this humour also in *Pauls* time was insinuating it self into Christians; managed by a great deal of deceit, *Col.* 2. 8. and *shew of wisdom*, *vers.* 23. which accordingly he doth earnestly fore-warn them of. There are indeed several degrees of corrupting a Service or Ordinance by humane Additions; according to which, 'tis more or less defiled: yet, the least presumption this way, is an offence and Provocation.

Thirdly, Duties are vitiated in their *excess*. *Natural* Worship, which consists in Fear, Love, Faith, Humility, *&c.* can never be too much: but *Instituted* Worship may, Men may Preach too much, and Pray too long, (a fault noted by Christ in the *Pharisees*, they made *long Prayers*) even in Duties; a Man may be righteous overmuch. *Timothy* was so, in his great pains and over abstemious life, to the wasting of his strength, which the Apostle takes notice of,

of, and adviſeth againſt it, *Drink no longer water*, &c. The *Corinthians* were ſo, when out of a high deteſtation of the miſcarriage of the Inceſtuous Perſon, they were backward to forgive him, and to receive him into the Church again. *Peter* is another inſtance to us of exceſs; *Jo.* 13. 8. Firſt, in a *modeſt humility*, he refuſeth to let Chriſt *waſh his feet:* but after, underſtanding the meaning of it, then he runs to the other extream, and offers not *only his feet*, but *his hands and his head.* When the Servants of God are *conſcious* of defects in their Services, (as if they would make *amends* for theſe, by the *length* and continuance of their Services) they are eaſily drawn into an exceſs, every way diſadvantagious to themſelves, and the Service.

Thirdly, When Satans Deſigns do not take to ſpoil the Duties, either by the *manner* of the attempt, or in *the Act*: he then ſeeks to play an after-*game*, and endeavours to ſpoil them, by ſome *after-miſcarriage* of ours, in reference to theſe Services. As 3. *Duties ſpoyled after performance.*

Firſt, When he makes us *proud* of them: we can ſcarce perform any Service with a *tollerable ſuitableneſs*, but Satan is at hand to inſtill thoughts of *Applauſe*, vain Glory, and Boaſting; and we readily begin to think highly of our ſelves, and performances; as if we were better than others, whom we are apt to cenſure, as low and weak in compariſon of our ſelves. Though this be an apparent deceit, yet 'tis a wonder how much the minds, even of the beſt, are apt to be tainted with it; even where there are conſiderable *endeavours* for *humility*, and ſelf-denial, theſe thoughts are apt to get *too much* entertainment. Now, though we run well, and attain ſome comfortable ſtrength, and watchfulneſs in the Services of God: yet, if they be afterward *fly-blown* with Pride, or if we think to *embalm* them with Praiſes, or reſerve them as matter of *Oſtentation*; though they be *Angels food*, yet (like the *Manna* of the *Iſraelites*, when kept too long) they will *putrifie, and breed Worms*, and ſo be good for nothing, after that we have been at the pains of gathering it.

Secondly, When well-performed Services are perverted to *ſecurity*, then are they alſo ſpoiled; we are ready to ſay of them, as the rich Man of his abundance, *Soul take thine eaſe, thou haſt much laid up for many years.* Satan is willing (for a further advantage) that we think our ſelves ſecure from him; and as after a full Meal, we are apt to grow drowſie: ſo after Services, we are apt to think our ſelves out of harms way. The Church after an High Feaſt with Chriſt, preſently falls aſleep, and highly miſcarries in Security, and Neglect: by this means do the beſt of Saints ſometimes loſe the things they have wrought, and throw down what they formerly built up. Cant. 5. 2.

DÆMON-